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THE MISSIONARY HERALD

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Number 3

Do not overlook the reports of widespread religious awakening in Bulgaria, given on subsequent pages in the letters of Messrs. Thomson and Fournajieff. The external conditions in Bulgaria have not been such as to favor a spiritual awakening. The political situation was tense, animosities were sharp, and attention would naturally be diverted to secular affairs. But the evangelical Christians gave themselves to prayer, and the Spirit of God has descended in a remarkable way, and blessed results have followed. May God deepen and extend his work in this as well as in other mission fields!

OUR friends at a distance who may have seen exaggerated reports of losses by a fire in the Congregational House, Boston, on the morning of February 11, will be glad to know that the benevolent societies quartered in the building suffered little loss. The Woman's Board of Missions fared somewhat worse than others, yet we can all join in thanksgiving that the loss was so slight, and that a serious danger was so providentially escaped.

A RECENT report concerning the Doshisha shows that with but few exceptions the 950 graduates of the institution have been Christian men, and have remained true to the high ideals of Christian service. Eighty are now preaching; 161 are teaching; 221 are engaged in business; 156 are pursuing advanced studies; twenty-seven are officials; and sixteen are editors. About five thousand students have been connected with this institution, which has had no small part in shaping the life of Japan. Its endowment is small, and at present it is in great need of funds. Every one can understand how the Japanese are feeling the strain of their present struggle with Russia, and all their energies are being put forth for the life of their nation. The religious and educational institutions naturally suffer, and this is a time when friends of Christian education can render a service of special value. A correspondent writes most truly: "The salvation of this country, in a deep and broad sense, lies in making sure just now that the spirit of her education be and remain Christian. Japan is moved by her thinking men; and the whole East is being moved by Japan. Trained men of character are the greatest need. They cost. Who will help Japan make men for her future work?"

THE capture of Port Arthur was announced too late for notice in our last issue, and the longer this event is contemplated the more apparent is its great significance. No doubt the Japanese troops, released by the fall of the fortress, will become an efficient aid to the army of General Oyama. No doubt, also, the great uprising in Russia, while not caused was occasioned by the heavy defeat of her forces in the far East. While it has disheartened the Russians, the event has been of immense service in giving new courage to the Japanese. The bearing of the Japanese at the time of surrender and in their treatment of the prisoners is worthy of all praise, and the whole world will agree with the *London Times* when it says: "It will have to be admitted that to storm these tremendous works was a greater thing than to defend them; and that for tenacity, for resource, for splendid courage, for intelligent acceptance of appalling odds, for everything included in the widest meaning of the word 'heroism,' the defenders, brave and gallant as they have been, must yield the palm to the assailants."

DR. ROBERT CHAMBERS, now in this country, reports that he has received word that on New Year's Day the evangelical Armenians of Adabazar held a service in their new church building, although it is not completed. The plastering and ceiling and seating and the bell tower awaiting the further collection of funds, but the stone church stands up a large and beautiful structure. It has been secured by the earnest and self-respecting efforts of the members, who have made this a self-supporting church from the first. The people have wrought unweariedly and heroically to provide this temple, and their gratitude as they entered the building for the first time was shown by the shining of their faces. One aged and respected brother cried out as he entered, "Glory to thee, O God," with such sincere emphasis that the already deeply stirred hearts of the people instantly responded to the ascription of praise. The beloved pastor, Rev. Mr. Djedjiyian, preached an impressive sermon from Ephesians 2: 19-22, on the spiritual temple for which the material building must be made to minister.

ON the 3d of December last the Protestants of Marash, Central Turkey, celebrated the fiftieth anniversary of the organization of the First Evangelical Church of that city. The present edifice, in which a meeting was held, will accommodate 1,500 people, but it was necessary to repeat the services, first for men only, and then for the women, and Mr. Macallum reports that the church was filled at both sessions. At the communion service 1,000 church members were present. The fact was recalled that the first evangelical Christians, when they began to study the Bible, met in a ditch outside of the city, and when the church was formed, December 3, 1854, it had only sixteen members, and the place of meeting was known as the "Pumpkin Shed." From these humble beginnings the work in the city of Marash has grown until there are now three churches with nearly 1,400 members.

REV. MR. TENNEY, the District Secretary of the American Board at San Francisco, reports an interesting fact concerning some Micronesians who were shipped last year on *The Vine*, the vessel chartered to take mission supplies to Micronesia. These men were three months or more in the port of San Francisco, and Mr. Tenney writes of them: "What did they do? Follow the example of the average sailor and disgrace themselves and their humanity by their unholy revels? On the contrary, these sailors out of the heart of heathendom witnessed a noble confession to their Christian faith, and put to silence the cavils of skeptics as to the worth of foreign mission work. When night came they had their prayers in their forecabin. When the Lord's Day came they found their way to the Christian sanctuary and worshiped with the people of a strange tongue. In quietness and sobriety they spent their days, working as opportunity offered, occasionally viewing the sights of this wonderland and never growing weary of the marvels all about them. Their money they put into goods to take back to wives and relatives in their island home, and when, with tears in their eyes, they bade farewell to the friends they had made here, they left an indelible memory of Christian consistency and an unanswerable argument as to the worth of Christianity to the heathen world."

THE charge is sometimes made against missionary effort in non-Christian lands that it is an attempt to force upon an unwilling people a religious faith opposed to their own, and hence is unjustifiable. It is said that these non-Christian nations resent the advent of Christian missionaries, and deem it an impertinence and a wrong. All Protestant Christians, in this century at least, will agree that the practice, which some centuries have witnessed, of compelling by force a conquered people to surrender their religious faith and submit to baptism is utterly repugnant to the principles of the gospel. No doubt in many lands the adherents of the ancestral faiths do not like to have the preachers of another faith settle among them. But, as a matter of fact, it appears that after a comparatively brief time these Christian missionaries are found to be so free from selfish and unworthy motives and so helpful in their influence that suspicions are disarmed and opposition gives way, and these men and women are cordially welcomed. It is true, there may be fanatics who oppose, and for a time the native population may stand aloof, but with few exceptions missionaries win their way, and opposition dies out and the messengers of the gospel are welcomed and honored. An illustration of this comes to us recently in an article which appeared in the North China *Daily News* in November last, entitled "A Chinese Appreciation of Missionary Effort." The writer quotes at length from two documents drawn up by the prefectorial and country mandarins in the Anhui province, concerning a missionary to whom they would give honor. One mandarin writes: "During the past few years, whenever I have interviewed the gentry and scholars, the merchants and the people generally in the country around, they all, without exception, have spoken of his goodness in a most spontaneous fashion. And I have been even more glad to note

An Appreciation of Missionaries

the manner in which he has aroused the latent sensibilities of the populace to similarity of feeling and a recognition of the essential unity of principles, so that the barriers of East and West have been forgotten, and a valuable contribution has been secured toward cordial international relations generally." Another mandarin writes of this missionary: "He has lived here for twenty years, and managed matters so well that there has been no enmity between the populace and the church. Indeed, the whole prefecture unites as one in his praise—a fact so well known that I need not relate it. He has been preëminent in his proclamation of religion, both in its details and in its permeating principles." Such expressions of regard are made not only in China, but in almost every land to which our missionaries have gone. Sooner or later they are welcomed and their work approved. All the force they use is the force of truth; the constraint they employ is the constraint of love and good works.

IT is a pleasure to report that the Chinese in the United States have contributed to the work of the American Board during the past year the sum of \$710. The fact has also come to light that only one Sunday school in the United States has made a larger contribution to the Board than has the Chinese Sunday school of the Mt. Vernon Church in Boston. "We do you to wit of the grace of God bestowed upon" these strangers who have come among us from the Celestial Empire.

**Gifts from
the Chinese**

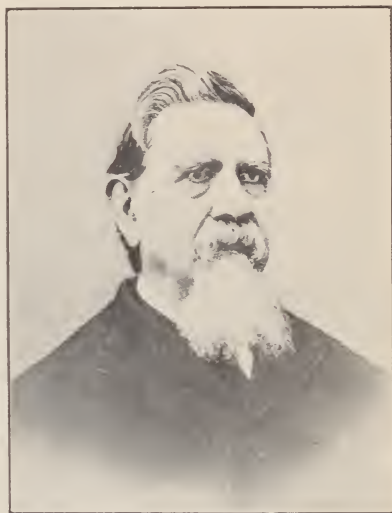
THE "Race Issue" in Natal is complicating the affairs of our Zulu Mission very seriously. The government is imposing severe restrictions upon the natives, both Christian and non-Christian, and is increasing heavily the taxes of those residing upon Mission Reserves, which were granted to the American Board, and which the government has promised shall be kept for the benefit of the natives. The natives are laboring under the impression that the missionaries ought to save them from these unjust exactions of the government, whereas they are powerless in the matter. Standing as they do between the colonists and the native population, the missionaries are having a trying time. Let them be remembered in the prayers of the friends of missions.

**Oppressing
the Natives**

THE Twelfth Conference of the officers and representatives of the Foreign Mission Boards and Societies of the United States and Canada was held in the Committee Room of the Bible House in New York, on Wednesday and Thursday, January 11 and 12. The attendance was unusually large, and the papers and discussions of special interest. It is evident that each year this conference is getting nearer and nearer to the true science of missions, and that the mission boards are coming closer and closer together in the application of that science to the great work they have in hand. Fraternal coöperation in the application of scientific methods of prosecuting foreign missionary operations around the world seems to be the underlying principle of these conferences. The next conference is to be held in 1906, in Nashville, Tenn., in conjunction with the quadrennial session of the Student Volunteer Movement.

**Conference of
Mission Boards**

IN 1855 Rev. Griffith John went to China under the appointment of the London Missionary Society, and the jubilee of his missionary life is to be commemorated this year. There are but two or three missionaries in China who have seen a longer term of service than Dr. John, and no name stands higher in the long list of eminent and devoted servants of Christ who have given their lives for the redemption of that vast empire. His station has been Hankow, one of the treaty ports opened in 1861, a city on the Yang-tse, 700 miles from its mouth. From this vantage point he has traveled into the provinces at the west, visiting Chengtu and Chungking, in Sz-chuan. The province of Hunan, southwest of Hankow, was the home of an organized band of fanatics, who proposed to prevent by force the preaching of the gospel anywhere in the province. This band issued a vast quantity of handbills and tracts, which were scattered all over China, filled with atrocious libels against the Christians. Under the special leadership of Dr. John, the opposition has been so far overcome that Hunan is now open for the preaching of the gospel, and some very marked illustrations are recorded of the readiness of the people to listen to the Christian foreigner.



DR. GRIFFITH JOHN

Dr. John has done much work in translation, especially of the Bible. A few years since he was elected chairman of the Congregational Union of Great Britain, but declined to return to England for the acceptance of the honor. The London Missionary Society and the Central China Tract Society, as we learn from the *Chinese Recorder*, are proposing to erect in Hankow, within the present year, some permanent memorial of the services of this veteran missionary who for half a century has wrought so effectually for the people of China, and who is still actively engaged in service.

THE *Japan Mail* of December 31 has a very able and discriminating article in review of Dr. Sidney L. Gulick's volume, "The Evolution of the Japanese." It is pleasant to find in this journal of commanding influence in the far East such cordial recognition of the fact that missionaries, both by their intellectual qualities and their intimate associations with the people, are fitted to apprehend the characteristics and the inner life of the people about whom they write. In warmly commending Mr. Gulick's volume, the writer says, "Every line of his book is full of vivid interest, and the pleasure of reading it is largely enhanced by his pure, lucid, and polished style."

**The Evolution of
the Japanese**

AMONG the many interesting items that have appeared concerning the mission hospital at Madura under the care of Dr. Van Allen—the hospital having been built entirely from funds received from the natives—is the doctor's report of recent gifts; one of 1,000 rupees from a native village, another of 300 rupees, and several of 100 rupees each. One zemindar has directed his manager to pay a goodly sum to the endowment fund of the hospital. It is an interesting fact that in the reading room connected with the hospital, which is entirely free and which is visited by from ninety to 130 persons each day, there is an abundance of standard papers and magazines published in Great Britain, America, and India, and nearly every paper is paid for by some person who has voluntarily offered to meet its cost. Dr. Van Allen makes no charge for treatments, but he expects those patients who are able to do so to make a contribution for the support of the hospital. The popularity of this institution among the natives, in which Christian services are held daily, is a striking illustration of the value of medical missions in reaching the people with evangelical truth.

THE new station at Beira, which is to bear the name of Ruth Tracy Strong, cannot be definitely opened until April, since Mr. Bunker, under whom this undertaking is to be begun, is held by his engagement with the government of Natal in the matter of the supervision of the schools. He expects to be at liberty to proceed to Beira after March 31, and he writes concerning the matter now: "I am well acquainted with the fact that I am undertaking a difficult, dangerous, and discouraging work and field. It is all this, and something more. But there is the great joy of being very near the Master's side in such service, and an inspiration and zest in being able to build on no other man's foundations, and where every word and action spoken and done in the Lord counts for something new in his kingdom."

SOME four years ago we chronicled the fact that the Indian government had conferred upon the Rev. Dr. Robert A. Hume a decoration entitled the Kaisar-i-Hind, with a gold medal, given only for specially distinguished public service. We have now the pleasure of reporting that a similar decoration has been bestowed upon Rev. Richard Winsor, who has been for thirty-five years in our Marathi Mission at Sirur. In connection with his direct missionary labors, and auxiliary thereto, Mr. Winsor has introduced industrial training for the pupils at his station. Using the sisal plant, a species of aloes, the seed of which he secured from Mexico, he has obtained a fiber of excellent quality for the making of ropes and mats. With the use of improved machinery for the preparation of the fiber and the manufacturing of the goods, employment has been given to the pupils, by which they largely support themselves while at school. The attention of the government officials has been attracted specially to this valuable industry, and hence this decoration has been given which is only granted for "distinguished service in India."

THE cut below shows a native police camp close to Melsetter, in our East African Mission. Melsetter is the chief town, and gives the name to the district of Rhodesia where the officials reside. Under the **In Rhodesia** white officials there is a body of native police, who are intrusted with some authority in the maintenance of order. When the Deputation to Africa, a year and a half ago, were passing inland by the road which is shown in the engraving, the first intimation they received of the proximity of human habitations was the sight of six or eight unclad native children in a tree a dozen rods from the road, looking like monkeys, staring at the white people who were approaching. But the children soon scampered



NATIVE POLICE CAMP NEAR MELSETTER

into the bush, and appeared a few moments later at this police camp as the Deputation passed by. In this camp there has been maintained by Miss Clark and a native Zulu a service each Sabbath, and Miss Gilson reports that there is coming to be a real interest in these services on the part of some of these men. Audiences vary from twelve to fifty, and people who are coming from all parts of the district to see the Commissioner of Native Affairs are often at this camp, and many of them listen for the first time to the good news of the kingdom of God. Heretofore the head man at this camp was opposed to this service, but now he usually attends the meeting, sometimes personally calling the people together, and he says that he intends to send his children, when they are older, to the school at Mt. Silinda.

THE HOME DEPARTMENT

By Cornelius H. Patton, Secretary

**He was in the world, and the world was made through him, and
the world knew him not.**

THE Gospel of John is remarkable for the revelation it gives us of the world-consciousness of Jesus. The word world occurs not less than forty-five times in the book. Beginning with the principle that the world belonged to Jesus because it was created through him, the statement is made that when he came unto his own they that were his own received him not. On this dark background of the world's unbelief is sketched the earthly career of Jesus as freeing the world from its sin, and bringing life, light, and peace. "Behold the Lamb of God that taketh away the sin of the world." "For the bread of God is that which cometh down out of heaven, and giveth life unto the world." "I am the light of the world." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." So the book moves on to the great sacrifice for the world's redemption. We suggest this as a magnificent theme for a Bible reading—"The World-Consciousness of Jesus." Jesus was the discoverer of the world. He lived in a world atmosphere all his life. To win the world to God was the passion of his life. No mission less than that could have brought him to earth or have sustained him while here. No mission less than that can inspire and sustain the church today. The vastness of the undertaking is its strength under such a world conqueror as Christ. "As thou didst send me into the world, even so sent I them into the world."

The Sinews of War

With gratitude to God and our supporting friends we report an increase in donations for the past month. Checks, drafts, and money orders have come into the Treasurer's office at the rate of about thirty per day. This steady stream of benevolence is most impressive, and should never be forgotten when we are compelled to talk of cuts and deficits. If the present tendency continues we will have no further occasion for discouraging remarks. We have received \$69,372.25 the past month, an increase over one year ago of nearly \$6,000. Unfortunately, a falling off in legacies reduces the net gain to about \$3,000; but it is well that the living donors are coming more and more into evidence. It will pay our readers to glance over the tabular receipts in the last part of the *Herald*. The number of items, wide distribution, and self-sacrifice revealed indicate a hopeful outlook.

When friends drop in to leave their donations, or send personal letters, the joy of the receiving is greatly increased. For instance, a lady appears in the door and asks, "How are my missionaries?" "What, have you any missionaries?" we inquire. And she: "Of course I have; two of them, in China. I support them, you know, and I want to turn over to you the

next installment and learn how they are doing." That little visit means \$1,000 a year to the Board.

The same day's mail brings a letter from a Connecticut lady, saying: "It has been my desire and prayer for years that I might accumulate sufficient money to allow me to have a personal representative in Africa, and I have just reached that point. Can you assign me a lady worker?" Indeed we can, and did with the shortest possible delay; and now Miss Elizabeth B. Campbell, of Bailundu, is "all her own." So it goes.

A young man calls on Mr. Hicks (in charge of our Young People's Department), lays down \$70 in bills, and asks: "Will this support some kind of a native worker in China? I have been saving it for months, and wonder if I have enough." Mr. Hicks closes the heavenly bargain on the spot. Another sent a check for \$314 and some cents for native agencies in China, and we told him it would support all the evangelistic work at one station. He went away a happy man. Mr. Hicks's feelings can be imagined. These experiences are altogether delightful.

Now, for the usual tabular financial statement. A Connecticut brother writes us that we should leave it out, as the churches do not care what was given last year, and should be trained to give solely because Christ asks it. We agree as to the motive, but disagree as to the method. Comparisons are not always odious. Fortunately, they are not this month. Here they are.

	January, 1904	January, 1905
Donations	\$63,648.66	\$69,372.25
Legacies	7,270.33	4,422.27
	<hr/> \$70,918.99	<hr/> \$73,794.52
	5 mos., 1904	5 mos., 1905
Donations	\$208,822.39	\$208,285.78
Legacies	38,239.75	27,585.65
	<hr/> \$247,062.14	<hr/> \$235,871.43

Decrease in donations for five months, \$536.61; decrease in legacies, \$10,654.10; total decrease, \$11,190.71.

Star Churches

Old South, Boston, heads the list with its magnificent collection in January of a round \$9,000. Dr. George A. Gordon writes: "When you consider that our net loss by death last year amounted to \$1,950, and that, notwithstanding this loss, our contribution this year is the third largest in the history of the church, it is impossible not to give thanks and take courage. The two main reasons for this fine result are splendid discipline in giving of our people and the indefatigable exertions of our committee, especial credit being due to the chairman of the committee, Mr. Proctor." We need hardly add our own part, that Dr. Gordon's grand sermon and personal efforts were a mighty factor in the result.

Secretary Creegan sends a remarkable record for the church in White Plains, N. Y., as follows: Organized October, 1901, with fifty-seven members

with Rev. William D. Street as pastor; helped by the Home Missionary Society to the extent of \$600. September, 1903, called and ordained Theodore Storrs Lee as missionary pastor. Raised \$600 for his support. October, 1904, undertook the support also of Mrs. Lee, the daughter of Dr. Robert A. Hume, of India. Raised \$1,050 toward their joint salary of \$1,200. Membership of the church, December 31, 1904, 249. If any church in the whole country can send us a better record than this we will be glad to publish it.

The church in Westfield, N. J., gives a good account of itself by a single collection of \$602, double that of last year, and the largest in its history. The pastor is Rev. James R. Danforth, D.D.

The star church of the Interior District during the past year has been the Plymouth Church of Minneapolis, of which Rev. L. H. Hallock, D.D., is pastor. The total foreign missionary offerings during the last fiscal year of the Board have amounted to \$3,016.39. Mr. George H. Rust, the efficient chairman of our Minnesota Foreign Missionary Committee, is a member of this church. The church is supporting five missionaries in the foreign field.

For many years our Corporate Member, Mr. J. K. Scarborough, has been a tower of strength in the little church at Payson, Ill. Through his coöperation, and that of one or two other friends, the combined offerings for that church last year exceeded \$1,000.

The First Church of Eau Claire, Wis., largely through the generous gifts of O. H. Ingram, Esq., a Corporate Member of the Board, shows foreign missionary offerings for the past year amounting to \$1,556.

The Pilgrim Church, Chicago, of which Rev. F. E. Hopkins, D.D., is pastor, reports increased contributions for the American Board from \$218 a year ago to nearly \$700 for the past year. The church has adopted Rev. Charles L. Storrs, of Shao-wu, China, as its own foreign missionary.

There are many other churches we would like to name, but space forbids their mention in this issue.

An Invitation

The Board Rooms have blossomed out in a new glory. We have banished the cumbrous cabinets ("tombs," some of our visitors irreverently called them) which occupied the middle of the main office, and have substituted a reception nook, with a comfortable table, where callers can chat and write letters and read the *Missionary Herald*. An information desk has also been placed near the door, with a young lady in charge, ready to furnish literature on our work all over the world, or facts as to smaller things in the office. We invite all our friends to call and see us in our improved quarters. There is no place in the world where Congregationalists should feel more at home than in the Congregational House and the Rooms of the American Board on the seventh floor.

New Literature

A new leaflet has been issued by the Home Secretary on systematic benevolence, under the title, "The Minneapolis Plan." Already there is a good demand for it. Do not fail to send for a copy if you need a better plan of giving in your church. The January number of the "Envelope Series," entitled "Maiming the Missions," by Robert A. Hume, of India, and Secretaries Smith and Barton, is attracting unusual attention. It presents a sad side of our work—the effect of cutting the estimates for the native work in our missions. One pastor wrote, "It is enough to make angels weep." Secretary Barton's leaflet, "Some Popular Objections to Foreign Missions," and Secretary Smith's "A Review of Twenty Years" are having a wide circulation. All of these should be in the hands of our pastors and workers.

The Pacific Coast District. Rev. H. Melville Tenney, Secretary

The Congregational churches of the Pacific slope are not sitting at ease by their sunset sea. It has been noted that this group of our churches was the only one in the whole land that made progress last year in every point of the statistical record—in numbers, in membership, in Sunday schools, in Christian Endeavor Societies, and in benevolences. It may be noted also that their gain in foreign missionary interest was not one whit behind the rest. Seventy-three churches were added to the contributing list, a gain of thirty-five per cent; two to the list of those supporting missionaries, a gain of one hundred per cent; while the contributions to the American Board from all sources were nearly twenty-four per cent in advance of last year.

Of the 457 churches, there are still 179 non-contributing; of the 420 Sunday schools, 292; and of the 262 Endeavor Societies, 235 that are not on the list of reported givers; and it will be seen that the advance which is possible is far greater than that which has been made. The coming of the Annual Meeting to the coast will give a mighty impulse toward such an advance. If the usual Seattle enthusiasm is turned on to the enterprise, there will not be a non-contributing church in the state of Washington when the Board opens its session next September.

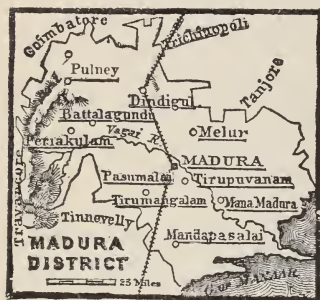
The Coöperating Committee will send to every church in the district a statement of its record for the past year and a loving appeal for an advance. The facts, as they are related to the different states, are being forwarded by the District Secretary to the state committees as data to suggest their work, and they are asked to organize and bring their efforts to bear upon the local problem.

A Mission Station in India — Melur

By Rev. John J. Banninga, of Melur

OF the nine stations of the Madura Mission of the American Board in Southeastern India, Melur, which is about eighteen miles northeast of Madura City, has the smallest number of Protestant Christians—only 350 in all. But in popula-

tion it stands second among the stations, there being 340,000 people in the villages and towns of which Melur is the center. This fact shows the importance of this station as a field for missionary labor. It is a vast parish, and it is now ministered to by but a single missionary family, together with thirty native laborers and the 300 lay Christians who make up the church membership.



It is now fifty years since mission work was first started in Melur, and one may ask whether it has really paid to spend so much time and labor, as well as money, for such results. The past has, however, been a time of seed sowing, and we are now beginning to see the coming harvest. More than one-third of the present number of Christians have been added during the last five years. The work of harvesting began during our predecessor's term of residence here, and we trust the Lord will continue to bless the seed sown, and cause it to bring forth still more fruit.

All the usual methods of work are carried on here. The force consists of one pastor, five catechists, three Bible-women, eight school-mistresses, and fourteen school-teachers, who are at work in this station at present. In the fifteen schools there are about 450 children. It is wonderful to see how much of the spirit of Christianity these Hindu boys and girls imbibe while studying in these schools. I have been impressed again and again with the gradual change of attitude among the people, the result of Christian instruction. The parents of these boys, who are now men, were zealous Hindus; but the boys, on coming to mature age, though perhaps not altogether breaking away from Hinduism, have become quite open-minded and tolerant. And their sons will be more so, while their grandsons will no doubt be Christians. The people must eventually yield to the truth, which is already working like leaven among them.

In street preaching we can see also signs of the coming harvest. Not long ago, while in Mavalingsampatti, we were pleased to see the head man of the village and others definitely say that they were Christians. Their conception of Christianity may be low, but they certainly seemed sincere and in earnest about it. Thus by schools and by street preaching, not to mention other methods that are equally important, we are seeking to build up the kingdom of God in this station.

The crying need here at present is a house of worship. There is no

church building within the whole station. The people at present either worship in schoolhouses or on the bungalow veranda, and these places are not conducive to a proper spirit of reverence. There was once a church building here, but that fell down in 1886, and since then the people have been without a house of worship. They have keenly felt this lack, and have done all in their power to collect money for a new church. The helpers have each given a whole month's salary. This sum, together with some collected from other sources, was enough to build a foundation. The foundation is now finished, and we are praying that friends of the kingdom may supply the \$1,000 that are still needed to finish the whole building.

One of the villages near Melur is showing some interesting developments just now. This village, called Navaningpatti, lies about a mile from the mission bungalow, and has been the center of Christian work for some years, and many prayers in its behalf have arisen during that time. Rev. Mr. Jeffery



FOUNDATION OF MELUR CHURCH, WITH PASTOR, TEACHER AND CHILDREN

established a school there some three or four years ago; and though the teacher is but a primary teacher, he has done faithful work, and has not only made a success of his school, but has also aroused an interest in Christianity among those poor, low caste people. The school is situated in the low caste quarters, which are about a stone's throw from the rest of the village. The leading people in the village proper are Kullars (robber caste people). These Kullars are a bold, careless class of people, and one of their pastimes, if not their occupation, is highway robbery. This pastime of theirs is not as prevalent as it was, but the police still have their hands full in keeping them in order, and in spite of their vigilance there are still many robberies. The Kullars constitute a large share of the population of the Madura district. A great vice among those living in Melur taluq is their drinking, which does not induce them to lawfulness. Thus far the Kullars have shown little liking for Christianity in this taluq. There are a few flourishing congregations elsewhere.

The nominal relation between the Kullars and Pariahs of Navaningpatti

is that of employer and employed, but the virtual condition is almost one of slave and master. One custom that has been in force for generations is, that when any cattle die the Pariahs are to take the carcass and eat it. Recently a man named Kalliyān, through his association with the Christians, has begun to see that the eating of carcasses is not a custom conducive to civilization or health; and therefore, a week or two ago, he refused to eat carrion, and instead killed a cow of his own and ate part of that. This Kalliyān is the leading man among the Pariahs, and has some land and cattle of his own. His breaking the custom of his village was very obnoxious to the Kullars, for it showed a breaking away from their control over the Pariahs. They therefore held a meeting and fined Kalliyān fifteen rupees (\$5). Then Kalliyān came to us and wanted our help. We sympathized deeply with him because we knew it meant one of two things—either that he pay his fine and submit anew to his slavery, or else declare himself an open Christian and endure the persecution that must come. He chose the latter. So when the Kullars held another meeting he went in company with the Christian teacher. The following conversation then took place:—

Kullars to Teacher—“What do you want here?”

Teacher—“This is a village meeting, and I am interested in village affairs.”

Kullars—“But why have you never come before then?”

Teacher—“Oh, this is a special case.”

Kullars—“Why is this a special case?”

Teacher—“Well, Kalliyān is a Christian, and therefore I am specially interested.”

Kullars—“What! is Kalliyān a Christian?”

Teacher—“Yes, so he says; but ask him for yourselves.”

Kullars—“Are you a Christian, Kalliyān?”

Kalliyān.—“Yes, I am a Christian.”

Kullars.—“Then we have no more to do with you.”

This last answer of the Kullars sounds natural, and it would seem like an easy victory if that had been the end. But, alas! centuries of custom are not so easily broken in India. Before they left the meeting the Kullars decided that they would call a large mass meeting of all the high caste people in the neighboring villages and declare a grand boycott against Kalliyān. This was done a few days later, and word was sent to all the low caste people that they were to have no more to do with Kalliyān or his family, and that none of them were to give their children in marriage to his children. And they also added that they were to send their children to our school no longer, and were not to come to our meetings themselves.

Since then four of the worst drunkards and rogues of the village have vowed that they would kill Kalliyān the first opportunity they had. And this is no mere empty boast, for before this men have met their death in this village at unknown hands. Some of these men would stop for nothing to carry out their threats. The only thing that can be done is for Kalliyān to keep out of their way, and never go out alone at night. Not all the

Kullars are as bold and wicked as those living nearest these Pariah people. Those living in the southern part of the village are more peaceful and more friendly to us, and their influence may prevail in the end. The pastor and others are trying to have these exert their influence, and we are hoping that all will turn out well.

One not by any means impossible result of this trouble may be the coming over to Christianity of a large number of these Pariahs. There are 150 of them in Navaninpatti. In Kelur there are a few more who are related to the former, and in Vallalipatti there are still more. It has been the desire of the missionaries of this station to win all these people for Christ, and efforts towards that end have been made for some time. There is a school in Vallalipatti, and we ought to have one in Kelur, but there is no money for that now. Will you unite your prayers with ours that great things may result therefrom, and that Kalliyān's life may be spared, and that he may be used of God to lead his people to the truth?



The "Big Meeting" at Lin Ching

By Rev. Charles E. Ewing, of Tienstin

A "BIG MEETING" has been held for some years, twice annually, at the two southern stations of the North China Mission, Pang-Chuang and Lin Ching.

A "Big Meeting" is a gathering at the central station of the Chinese Christians from all the outstations for conference, the administering of the sacraments, and other helpful exercises. The sessions occupy parts of two or three days, including a Sunday. They are under missionary oversight; but, in addition, the native helpers have a goodly share in the program.

The last "Big Meeting" at Lin Ching was held on Saturday, Sunday, and Monday, November 19-21. It was my privilege, being fresh from America, to be present as a visitor and observer. The impression that the meetings made on me was so strong that I feel sure the readers of the *Herald* will welcome some report.

This meeting marks the highest point yet reached in a movement that promises to continue and increase until immense numbers of people are brought into the church. It is a movement, Protestant in character, having begun as a *protest* against Catholicism; but it has already gone much deeper than that, being not sectarian but thoroughgoing and widespread. The meeting at Lin Ching was composed of men; the men outnumbering the women to such an extent that the women had to content themselves with a separate assembly in a private court. As yet, the ratio of men to women in the churches of America is reversed in China; nor can we expect much change until the force of women workers is permanently strengthened.

The men who gathered at this autumn session came from a large extent of territory—from forty miles southeast, near the Yellow River, from thirty miles northwest, and from a large number of nearer villages. Most of them

were farmers—some very evidently poor, others fairly well-to-do. They began to assemble on Friday, those from the most distant points coming first. By Saturday noon it was evident that the guest rooms on the mission premises would be entirely insufficient; these rooms were already crowded, and it was proposed that mattresses be spread at night on the benches in the chapel and on the pulpit platform. It became necessary, therefore, to rent a neighboring court with empty buildings, and by spreading reeds on the dirt floors and matting on the reeds accommodation was provided for at least fifty men. But this was not enough, and another court had to be rented. By nightfall everything was crowded, and the latest comers had to be sent to an inn. The American visitor, who had never seen the like before, was almost bewildered by the largeness of the whole affair.

The prayer meetings of Friday evening and Saturday morning were wholesome in character, brief, and well attended. They were led by Rev. F. M. Chapin, the missionary in charge. Saturday afternoon was given up to the examination of those who desired to join the church, either through baptism and reception into full membership, or on probation. These examinations were conducted by the Chinese helpers, the missionary not being present, the reason being that in this way the examination would probably be more free, full, and fair. Rev. Mr. Chia, of Pang-chuang, who has proved himself a valuable and efficient leader, who looks at things very largely from the point of view of the missionaries, but who has the additional advantage of being Chinese, was present, and it was to him and two of the unordained helpers that this work was intrusted. They began with the applicants for probation, and late in the afternoon they reported that they had examined over fifty, with many more to come. A prayer meeting had been planned for the evening, but it was necessary to give this up and devote the time to further examinations. Also, in the evening, Mr. Chapin himself took a hand in questioning those who desired baptism and full membership. There were twenty-six of these in his room at one time. All of these had already been probationers for some months, but it was evident that some of them were not even yet prepared for the next step.

On account of the large number of inquirers and the impossibility, with the limited number of workers, of giving them thorough individual instruction, especial care has to be taken lest they be received without sufficient knowledge of Christian truth or satisfactory evidence of Christian character. The result was that on this occasion eighteen were refused baptism and a still larger number refused as probationers. However, the total number approved was large enough to make a lasting impression on all who were present at the Sunday services.

Sunday began with an early morning prayer meeting, when the chapel was well filled. Emphasis was laid on the importance of being baptized not only with water, but with the Holy Spirit, so that life henceforth should be under his control. After breakfast the chapel, which ordinarily would seat about two hundred, was by overcrowding made to accommodate over three hundred, while on the south porch outside the open windows were a

hundred more. As the men came in, one of the helpers stood at the open door, holding in his hand a list of those approved for baptism. As he called out each name a man stepped forward, received a strip of red cloth to be tied to a button, and took his place on one of the benches. When the front part of the chapel had been filled thus, the helper took the list of approved probationers and went through a similar process, these men receiving blue strips. These strips are for identification, and are returned after the meeting. The church members come from so large an area of territory that no one person recognizes them all, and some means of identification is desirable, especially at the communion service. After all of these had taken their places the room was quickly filled with others.

The service of reception of members was in charge of the native pastor, Mr. Chia. First, he asked those to rise who were to join on probation, spoke a few words of counsel to them, and read a statement of Christian intention. To this they assented, item by item, over a hundred voices answering together, "We will," "We will." How much this simple, hearty response meant to them, who may know! And how much to others, their fellow-villagers, their fellow-countrymen! When these had taken their seats, the pastor asked those to rise who were to receive the rite of baptism. Fifty-eight arose. To them was read the confession of faith, and after each clause came the answer in chorus, "We believe." Then they resumed their seats; and as, row by row, they knelt on the floor, the native pastor passed from one to another administering baptism "in the name of the Father and of the Son and of the Holy Ghost." I had heard of such glad and solemn scenes in other lands, but now I have seen it, and in China! How joyful and satisfied those men appeared! And this part of the service closed with the familiar hymn, "Oh, happy day!"

At this point the native pastor left to go to the women's meeting, where he baptized two, received one on probation, preached, and administered communion. Mr. Chapin took charge of the men's meeting. He preached from 1 John 3: 1, 2, taking as his subject the "Christian Church." Then came the communion service, when all the members, old and new, joined in the holy memorial service.

In the afternoon Mr. Chapin had a private conference with the helpers concerning the best method of increasing contributions toward the support of the work. Immediately following this, the whole matter was presented in a public meeting, led by Pastor Chia. He set forth the reasons for increased giving in a large, intelligent, and forcible way. Then he called on others to speak, which they did, each in his own way. This gave opportunity for a little character study on the part of the listener. I was particularly interested in one of the helpers, a man by the name of Chang. He is of unusual appearance, having a thin face and prominent chin. He is not thoroughly educated, but is very bright, and a ready and forceful speaker. His mind seems to run to paradoxes. He said he wished to speak on two aspects of giving; first, how hard it is to give; second, how dangerous it is not to give. All of the helpers showed themselves ready to join in an effort for

increased contributions, and a pledge system was adopted which promises to materially increase the self-helpfulness and efficiency of the native church in the Lin Ching field.

It was now late in the day, and many of the people had already started for their homes, others proposing to go on to Pang-Chuang to study in a station class. But the memorable Sabbath did not close without a service of prayer. This was held in the evening, and was led by one of the local preachers.

The final session was held at sunrise on Monday. It consisted of reports from all of the outstations. Hardly less interesting than the reports themselves were the men who gave them. First came Mr. Liu, pale, quiet and refined, who told of the work in the city of Lin Ching; then Mr. Chi, a man of over fifty, steady and faithful, in charge of the work in a circle of outlying villages; next, Mr. Wên, one of the younger men, who has recently been put in charge at the prefectural city of Tung Chang-fu; after him another young helper named Chang, who gave an account of the recent persecutions in his district (near the Yellow River), of his visit to the officials of two districts in company with Mr. Chapin, and of the final, effectual squelching of what threatened to be serious trouble; then Mr. Yang, another of the older helpers, in charge of the work in two important villages to the northward. After these came the three helpers who have been laboring in the region to the west, where the largest number of inquirers are: Mr. Tu, best versed in the Scriptures of any man in the field; Mr. Chang, our paradoxical friend, who again sees two sides to the situation, one that is most encouraging, another that is rather annoying; and Mr. Liu, with the broad mouth and placid countenance, the best educated and probably the most efficient of all the Lin Ching helpers.

This "Big Meeting" gives one a little insight into the problems and possibilities at Lin Ching. In one day the church added twenty-eight per cent to its membership. But the burden and responsibility of the work rest largely on one missionary, who is working at great disadvantage and who needs speedy reënforcement. Lin Ching is the youngest station in the mission; at present it has the most inadequate equipment of men, women, and buildings, and yet faces a magnificent opportunity.



Contrasts in Mexico — Chinobampo

By Rev. Alden B. Case, of El Fuerte

OUR winter climate is so mild that white summer clothing is still worn, and some children are seen playing gaily in "natural born" dress. As the sun mounts higher their number will increase. These little ones glory in their freedom, and their mothers never worry over soiled or torn clothing. In Mexico the rainy season occurs during the summer months. Here, however, winter rain is also expected, and some has

already fallen. Springtime is following upon the heels of autumn. A walk in the country is one of surprising delights to a northern stranger.

The grand Sierra Madre range, to the east, lifts its timbered peaks high toward the clouds. The wooded foothills, home of many deer, are but two hours' tramp distant. In the valley about us are beautiful and curious trees, climbing vines, and sweet-flowering bushes. The soft breezes are constantly laden with delicious fragrance of *vinorama* and other bloom. Flocks of wild parrots fly hither and thither, scolding and laughing at each other in their native tongue. Other birds fascinate by their dazzling plumage. Insects are droning, wild doves are cooing, quails are calling their mates, and butterflies disport in great numbers, variety, and glorious colors. Be seated under



A PUEBLO, OR VILLAGE, IN MEXICO

this wonderful *guamuche* tree, where I now write, and take it all in. What a feast for the senses, and the peace of God fills the soul! We think of the lines: —

“Where every prospect pleases,
And only man is vile.”

Yet I am sad today. My sunrise walk this morning, along a winding path at the edge of the village, brought me to a little group, mostly women and children, who were gathered about an object at one side of a
Perdition ravine. Drawing near, I saw the body of a young man. A knife wound in the breast, the thin clothing drenched with blood, one crimson hand still grasping a weapon, and, a few steps away, trampled and

blood-stained ground, told in part the story. The rest, probably all that will ever come to light, was told me by a bystander: an all-day Sunday drinking; a carousal at night; the body discovered at dawn; the other party unknown.

The wife, a pleasant-featured Indian girl, stood over the body quietly weeping. The mother sat with hands covering her face. The crowd was continually growing by the arrival of more relatives and neighbors. Suddenly a weird, prolonged, and seemingly "lost-world wail" burst forth, in which again and again was repeated the cry, "*Ay, Dios de mi vida!*" (Oh, God of my life!) While sympathetic, the people seemed to think of the matter as an ordinary affair; and between cigarette puffs commenced speaking of others who had "commenced the day dead" in that immediate vicinity, counting to the number of eight those who had been similarly murdered in drunken quarrels. There is a distillery here, and liquor is cheap. Sunday is the great drink day. Drunkenness, kindred vices, and crimes are considered unavoidable accompaniments of life itself. The ignorance of the masses regarding a better way of living is equaled only by their seeming indifference.

A better day is dawning in Chinobampo. Former missionaries of the Board occasionally included this place in their tours, and sowed gospel seed.

After a month's constant labor it is my privilege to help gather
A New Day in the first sheaves. On Sunday, January 15, a Congregational church was organized, with eleven members and several candidates for future reception. Three weeks ago no one could assist me in singing. Now I may rest my voice, if I choose, while the people sing correctly and earnestly, "Wonderful Words of Life" or "Rock of Ages." Already they are familiar with nearly a score of hymns. New interest appears at nearly every service. Two evenings ago one convert gave testimony for the first time, and last night another. One proof of the Spirit's work is that the new Christians are already endeavoring to win others. Besides the Sunday services and midweek prayer meeting, four neighborhood meetings are held weekly in different parts of the town. A number of the converts accompany me and assist in all these efforts.

That the gospel is the "power of God" I was never more convinced than now, and the privilege of explaining it to those who have never heard it has never seemed so precious.

CHINOBAMPO, January 24, 1905.



DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

The Station Plan

Definite Practical Interesting

ADVANTAGES OF PLAN

1. It affords acquaintance with a splendid group or family of missionaries in a definite known place.
2. It gives inside information, showing how missionaries do their work in planting and developing Christian churches.
3. It furnishes definite objects for which to pray.
4. Since a share is equivalent to the average sum paid a native missionary in most countries, shareholders become in a real sense possessors of the work of the station by personal representation.
5. It furnishes to leaders a practical basis of appeal to those who are most interested in foreign missions.
6. It will bring comfort and encouragement to the missionaries to know that many individuals are thinking and praying about them, as well as giving for their work.

WHAT IT SECURES

1. Brief biographical statements of each missionary in the station.
2. Quarterly report letters from the station correspondent about the native workers.
3. A station circular describing the field, the force, and the work.
4. A statement analyzing the expense involved in maintaining the work at the station.
5. Such other papers and reports as may be available with information not included in the above and the *Missionary Herald*.

WHAT IT INVOLVES

1. Choice of a station by correspondence with the Board Rooms.
2. Plans for promoting regular giving to the Station Plan fund. Write to the Rooms for suggestions on this point, and sample subscription cards.

3. Arrangement of meetings where the report letters may be read before circulating them among absent contributors.

4. Regular and frequent prayer, in public and private, for the station, the missionaries and native workers, and the needs of the field.

5. Definite consideration by the Sunday school, Endeavor Society, church, or individual of the sum which an honest discharge of responsibility for foreign missionary work seems to require.

A GREAT TASK

The young people of the Congregational churches can do great things. They are equal to this task of supporting the great army of native workers in the twenty missions. The time for a big vision and a big movement is at hand. Every Sunday school, every Endeavor Society, every church, and many young men and women personally will come nearer to Christ by having a share in this work.

HOW TO BECOME A SHAREHOLDER

1. Write for the circulars, and begin to plan and work.
2. Get a supply of the subscription blanks sent free.
3. Choose a permanent correspondent to whom may be intrusted all communications with the Board.
4. Launch the financial campaign with enthusiasm, and insure its permanence and spiritual power with much prayer.
5. Organize a mission study class, and plan the best missionary meetings ever known in the church. Put originality in the work.
6. "Attempt great things for God; expect great things from God." — *William Carey*. "Fear God and work hard." — *David Livingstone*.

Station Plan Notes

SINCE first reference was made to the Station Plan, the following subscriptions have been received:—

FOR SHAO-WU, CHINA. — Seven from Sunday schools, amounting to five full shares. Four from churches, three and one-half shares. Two from individuals, three and one-third shares. Twenty-three from Endeavor Societies, amounting to twenty shares. Total, thirty-six contributions, and about thirty-two shares of \$30 each. This covers nearly half of the American Board native budget for the station. It is probable that the salary of one of the missionaries will be added later. New subscriptions received during March will arrive in time to be applied to this fund.

FOR ARUPPUKOTTAI, INDIA.—Number of shares in native budget of American Board, fifty-eight. Subscriptions have been received as follows: Three from Sunday schools, three from churches, two from individuals, and seven from Endeavor Societies, amounting together to thirteen and two-thirds shares. These include one share from a class of boys, one from a Junior Endeavor Society, and two from the Senior Society of the same church.

New subscribers are needed in this campaign, as well as *new* or additional gifts from present contributing Endeavor Societies and Sunday schools. If there are leaders who desire a supply of the new Station Plan circular for distribution to the missionary committee, it may be secured on application. The Shao-wu circular will be ready on and after February 20.

The Haystack Monument Certificate for full shareholders is now being printed. When ready it will be forwarded to be hung on the wall of the Christian Endeavor or Sunday school room.

An individual miniature certificate in colors is also being prepared for use by teachers of Sunday school classes, or superintendents, among the children who contribute to the American Board.

A neatly printed mite box is also furnished by the Young People's Department at cost price. A sample will be sent to any inquirer.

The adaptability of the Station Plan to individual contributors is one of its best features. Since the cost of maintaining a school or a native worker is often less than thirty dollars, each individual shareholder may well feel the satisfaction of having personal representation on the field. One physician in an Ohio city has personally invested \$30 in Japan, \$25 in China, \$40 in India, \$20 in Ceylon, \$30 in Africa, and \$50 in Eastern Turkey. Three school-teachers in Boston give enough to support two schools and their teachers.

The following has been received from the Endeavor Society of Essex, Mass.: "Our treasurer has this week forwarded fifty dollars (\$50) to the American Board, which is the amount we agreed to contribute for the year 1904, and wish used to purchase one and two-thirds shares in the Shao-wu station. We shall plan to raise the same amount for this year for the same work."

Apropos of the question as to the best methods of interesting people in foreign missions, it may be said that the Station Plan in the Pacific East District is meeting with instant approval wherever it is presented. "Men may come and men may go," but the *work* goes on forever, epitomizes its superiority over the support of the native worker. Several Endeavor Societies not on the contributing list last year have taken shares already, and others are in prospect.

Mission Study Gaining Headway

THE following class records have been chosen at random from among the classes that have about completed the course, "Sunrise in the Sunrise Kingdom." Three of the best months of the year are still available before summer for organizing similar classes.

The figures given represent the enrollment first reported, and then, from left to right, the attendance session by session. Young people chiefly compose the membership of these classes.

Place.	Church.	Enrollment.	1	2	3	4	5	6	7	8
Deerfield, N. H.	Cong.	15	17	14	15	19	18	18	19	.
New Britain, Conn.	Cong.	17	15	13	13	8	13	12	. .	. .
Spencer, Mass.	1st Cong.	30	20	26	11	63	. .	. .	. .	. .
Westminster, West, Vt. . .	Cong.	13	13	18	18	16	13	15	. .	. .
Berlin, Conn.	Cong.	15	16	13	12	12	14	13	14	18
West Groton, Mass. . . .	Cong.	10	12	25	22	35	40	. .	. .	. .
Washington, D. C.	1st Cong.	15	17	17	14	28	15	11	13	16

These are but sample records. Scores of others have maintained an equally good average of attendance, testifying to painstaking and resourceful effort by committees and class leaders. When mission study of this character becomes prevalent among Congregational young people, a new era of foreign missionary work will have been ushered in.



Real Leadership

THE notes printed below are quoted from the class report cards of two mission study class leaders. They illustrate the spirit of devotion which is to characterize the missionary leadership of the future in the young people's societies and the churches.

January 6. Amusing, almost pathetic, inability of class to draw an outline map of Japan. Appalling geographical ignorance concerning cities. Geographical review absolutely essential introduction to study of missions. Sample of Japanese journalistic style read from page 15 of Gale's "Vanguard," and enthusiastic appreciation of Japan from pages 14, 15 of Tristram's "Rambles in Japan." A. B. C. F. M.'s cloth wall map of Japan and map of Asia borrowed from public library.

January 13. Geographical review; practicing pronunciation of Japanese names. Pictures and photographs shown *after* the lesson period (if shown during the lesson difficult for the leader to secure undistracted attention thereafter). Map drawing by the members individually very helpful. For those unable to draw furnish outline maps and locate the important places.

January 20. Many items of interest about

people, customs, etc. A regular Japanese letter, nine feet long, which one of the class had received, was shown. Ludicrous examples of "English as she is Japped," from Chamberlain's "Things Japanese." A sincere appreciation of the noble qualities and capacities of the Japanese. A summary, with extracts, of a superb Buddhist sermon (the second in Mitford's "Tales of Old Japan"), exemplifying the "noble martyr" described on the last page of the lesson.

These notes are valuable because they show the value of outside reading, and how to utilize the material gathered. It should be the aim of every leader to create a love for missionary reading.

The leader of the class whose notes are next given wisely met his group once in two weeks for reasons explained by local conditions, which, however, seem to have made the class thrive. Missionary devotion like his will always win in the face of obstacles.

October 12. Attendance twelve. Large for a very bad evening.

October 30. About twenty-five. Every other meeting comes on Sunday after the regular evening service. Attendance will be larger as a result.

November 16. Attendance twenty-two. Very interesting papers. Large attendance for a very small society, church and village.

December 4. Present thirty-five. Lectured to the class on the life of Neesima.

December 14. About forty. Good attendance, with the mercury eight degrees below zero when we reached home. Drive twelve miles to conduct this class twice each month. Had a live debate on a live question. Am trying to hold the interest of all, if possible.

He will succeed.



A Vacation Opportunity

Conference for Leaders—Silver Bay on Lake George

THE Young People's Missionary Movement announces the dates of July 21-30 for the Annual Conference of Young People's Leaders, to be held at Silver Bay on Lake George, N. Y.

Among the speakers to be announced at this time are Hon. Samuel B. Capen, Pres. John F. Goucher, Bishop James M. Thoburn, Mr. Robert E. Speer, Mr. John R. Mott, Dr. F. Mason North, Dr. Stephen J. Herben, Mr. John Willis Baer, Dr. William M. Bell, Dr. A. L. Phillips, Dr. E. E. Chivers, Dr. R. P. Mackay, Dr. T. H. P. Sailer, Messrs. Von Ogden Vogt, Harry Wade Hicks, Don O. Shelton, S. Earl Taylor, John W. Wood, Harry S. Myers, Edmund D. Soper, and Dr. F. C. Stephenson.

The program of the conference is so arranged as to combine the largest possible benefit from Bible study and conference, with large opportunity for the out-of-door recreation that is essential in the vacation plans of the average Christian worker.

The first half-hour of each day will be spent in quiet, devotional Bible study, under the leadership of Bishop James M. Thoburn, of India, who has consented to serve as the conference pastor. This will be followed by an hour of conference concerning approved methods of work in churches, Sunday schools, and young people's societies. The third hour of the day will be given to home and foreign mission study classes. At eleven o'clock each day there will be platform addresses by prominent speakers on missionary or devotional themes. The afternoons will be de-

voted entirely to rest and recreation, with an almost ideal environment of mountain and lake. The evening hour will be occupied by an open air vesper service, followed by denominational group meetings, where denominational representatives may formulate plans for the work of the ensuing year.

The purpose of this conference is to enable young people's missionary secretaries and leaders in Sunday school and young people's work to spend ten days in uninterrupted conference and prayer in preparation for the work of the ensuing year. The conference is intended as a training school for the better equipment of leaders in the work of local churches and Sunday schools. Missionary secretaries and other leaders bear testimony to the fact, that during the past two years these conferences have exerted a most pronounced influence upon the missionary activities and general spiritual life of the churches.

It is expected that denominational missionary secretaries for young people's work and national, state, and district officers of Sunday school and young people's organizations will be present. In addition to these, a special invitation is given to churches, Sunday schools, and young people's societies to send one or more of their strongest young people as delegates to the conference.

Additional information concerning the conference may be had by addressing the Young People's Missionary Movement, 156 Fifth Avenue, New York City, or the Young People's Department of the American Board.

From the Mail Bag

Appreciation of Literature

CINCINNATI, O., January 17, 1905.

Your sample of exercises for Missionary Day, January 29, is at hand. It calls to my attention that I have never acknowledged the help that the literature has been for the past year or two.

I consider it one of the best agencies of the present time for the dissemination of missionary intelligence among our young people in our various churches and societies. It is one of the deep regrets of my life that I am not in circumstances so that I can do more for the work than at present I am able to do. My wife and I are now supporting a native worker in China and have succeeded in getting another family to do the same. We are endeavoring to bring our society up to the point of doing something definite in this matter.

May His blessing be with you in your efforts for the kingdom.

LAWRENCE W. MAHN.

Around the World

BARTON LANDING, VT., February 1, 1905.

I write to thank you for your kind letter of January 28, and would say that from the information forwarded we have been able to plan out a very interesting course. I carefully selected the pamphlets and underscored the parts to be read, so that we had a very interesting and even inspiring review of the founding of the Board, its history in outline, its methods and fields of work. At the next meeting we shall leave San Francisco on the *Morning Star* and visit the various missions of the Board from Hawaii to the Philippines, with side lights on the South Seas, and missionary life there from Robert Louis Stevenson, John G. Paton, and James Chalmers. Our next visit will be in Japan, and so on through China, India, Africa, Turkey, Hungary, and Spain to Mexico, and thus around the world, making some brief acquaintance, at least, with the qualities and conditions of the people, the mission stations, and the prominent missionaries, past and present, who have worked there. The class takes notes of the principal facts.

We shall aim as far as possible for a clear and simple outline of facts, and a vivid impression of the people and mission work. I inclose the card required, and thank you for your kind offer of assistance.

JOSEPH B. LYMAN.

Reports from Missionary Program of January 29, 1905

NEW ROCHESTER, MASS., January 13, 1905.

I am deeply interested in all the valuable literature that comes from your office, and believe that it is awakening new interest.

The new leaflet received ("Heroes of Foreign Missions") is *excellent*. God's blessing will follow it wherever it goes. I will do my best to have my little flock do their best this year for missions. Be assured that my heart goes out toward each of the dear friends in Boston who have this great enterprise in their care.

JOHN P. TROWBRIDGE.

COLORADO SPRINGS, COL., January 24, 1905.

I have just received the supply of "Order of Exercises" and "Heroes of Foreign Missions." The literature is *very acceptable*, and just the thing for our Christian Endeavor meeting on January 29.

MRS. FLORA RIGHTMIRE.

KENT, CONN., January 17, 1905.

Your "Exercises" and Miss Brain's "Heroes of Foreign Missions" are most excellent, and I shall be glad to bring them before our missionary committee in my home church. I hope that sample copies have also gone throughout the country.

MARY A. HOPSIN.

A Practical Result of Mission Study

NEW BRITAIN, CONN., January 23, 1905.

As a result of interest awakened in our mission study class a club of ten subscribers for the *Missionary Herald* has been organized among our young people. I send herewith the names and the money.

BERTHA L. BANCROFT.

Enterprising Leadership

PUTNAM, CONN., February 2, 1905.

I do not know whether we will be counted strictly as a mission study class because we do not have a text-book for each member. This was impossible because of the expense. We want the "helps," however, for use.

There are twenty-two young girls taking "Sunrise in the Sunrise Kingdom." We have about three copies. One I keep for my own use and two I cut up in order to assign topics in advance to members of the class. Each girl is expected to give the gist of her topic without the paper, and at the close there is a quiz and each one asks three questions on the topic she has previously been given. This, with remarks by the leader, seems to give a good idea of the matter under consideration, and is the best we can do at present.

I am taking up in the same way "Children in Mission Lands," with a mission circle of sixty children. This is really the monthly missionary meeting of the Juniors, when we have double the number who generally attend the other Junior meetings.

MRS. EDGAR M. WARREN.

A STORY FROM AUSTRIA

A Hod-lasky in Prague

By Mrs. J. S. Porter, of Prague

NOVEMBER 1, 1904, was All Saints' Day, and being a holiday it was chosen by three of our Prague churches for their annual missionary "hod-lasky" (love feast), which every church in the mission celebrates at sometime or other during the year.

Our Weinberge "hod-lasky" really began in the morning, I think, when Mr. Porter and the young preacher, Marek, met in the study to pray for the



CHARLES BRIDGE, PRAGUE

Holy Spirit's presence, and that souls might be led to the Lord. Ah, but it was a great day! Mrs. Burish, leaving her three little children, had come in all the way from Pusta Rybna—the first time she had left home even for a night since her marriage—and many others from the country were present. You can hardly imagine what a missionary love feast means to these people who have little meetings by themselves, Sunday after Sunday, with only an occasional visit from a preacher, and who have hardly realized that there were many Christians in the world beside themselves. The audience, with their happy, expectant faces, seem to say: "No work today! Best clothes on! At a hod-lasky!" which answers to party, picnic, club, tea, anything

and everything which the world's people enjoy. "And we are prepared to *sit it out*, to listen to sermon after sermon and talk after talk, from three o'clock until nine at night, or *later*. And we have brought our hymn books, and we'll sing and drink coffee and eat vanochka (bread cake). O, are not we happy!"

And so the love feast began. Mr. Marek preached a sermon, and then Mr. Porter preached another about "Saul's Conversion." Persecuted ones and, thank God! some of the persecutors themselves were there, and both received a message. And now came the cream of the feast, the missionary



A VIEW IN PRAGUE

offering. There was no missionary present as in years heretofore. We think we have learned a better way. A few verses about giving unto the Lord were read. A short talk followed on the duty, privilege, and blessing of giving, and the plate was passed for the offerings while we sang:—

"The work is thine, O Lord,
We give thee but thine own."

If the white envelopes quietly laid on the plate could only speak, what a story would they have told! Some of the sisters for a whole year had met, week after week, to sew and work for missions. One woman had embroidered a pillow cover; a servant had killed moth millers for her mistress; some had knit and sold men's stockings for thirty-five kreutzers a pair (fourteen cents). Were there sacrifices and self-denials? The Master knows. The plate and its contents were laid on the pulpit, and a tender prayer was offered that the

Lord would bless that which had been given for the spread of his own kingdom here on earth. Just here I might add that the collection amounted to 180 crowns (\$36). Of this, two dollars, inclosed in a letter of greeting, was received from a family removed to America. Our people are nearly all poor, some of them very poor. As in past years, the money goes to China,



TOWER OF BRIDGE OVER THE MOLDAU

a mission field in which our people have a special interest, since the time when Mr. Hodous, now of Foochow, was among us, and just before he went as a missionary to China.

Next on the program was the serving of coffee and vanochka (bread cake). After refreshments the brethren of the laity talked and exhorted. So many come to these love feasts, which are always held on a holiday, who are not members of the church, that they are made times of awakening and win-

ning of souls to Christ, if possible. Two letter carriers were present, and one of them, recently received to the church, spoke. I wish you could have seen, heard, and understood him. He is large and good-looking, and has a very pretty wife. His beat is one of the most important in the city, on the "Graben." After Paul's method he gave his experience somewhat as follows, speaking as simply and naturally as a child:—

"About a year ago it was that wife went to market and heard something from one of the sisters in the church. A good word of witness it was for the Master, and it set her to thinking. Now wife and I were good Catholics, and we had lived together for ten years without a bit of trouble, but something had happened to her and I didn't understand. She did not say anything, but prayed and began to attend your services. I didn't like that, but told her she could go if she wanted to; so Sunday after Sunday I went with her to the door, said 'S Panem Bohem' (good by) and walked on to 'Svata (Holy) Ludmilla' as of yore. After a little things didn't go so smoothly at home. Wife and I were separated in more ways than parting at the church door, and it grew worse and worse. It really began to look as if there was trouble ahead, but wife just prayed, and I knew it. One Sunday we walked together to the hall door, said 'S Panem Bohem' as usual, and I was going on to my own church, Svata Ludmilla. I had no idea of going in, but I found myself here. To this day I do not know how it happened. After the meeting I went home to pray for the first time on my knees, out of my heart, and not out of a book. After a while came communion service. The preacher said he hoped those who could not on that day partake with the Lord's people would give themselves to the Lord, and be able to do so soon. Now wife and I think a good deal of each other, and as we walked home from the communion service we clasped hands and said, 'We'll be there!' We meant it, too. When we told the preachers and elders that we had given ourselves to the Lord and wanted to join the church, they could hardly believe us then; but it was so. And here I stand tonight. I love the Lord Christ, and no one can ever make me doubt the power of prayer."

The hour was growing late. We must close, but first a tender, searching time, when direct appeals to give oneself wholly to the Lord were made, and ten or eleven expressed themselves in some way as either desiring or deciding to belong to God. A mother and son arose; also a woman who had marched in the procession on many a pilgrimage to the "Holy Mount." One young woman who is planning to go as a nurse to Russia said she wanted to belong to God, but she didn't really know how. She needs light and training. *Preparation for conversion* often needs time in a Roman Catholic country.

From three o'clock in the afternoon until nine in the evening the love feast lasted, and even then the people seemed loath to leave. After the close several lingered and personal heart to heart work was done. Mr. Porter prayed with one and another in the rear of the hall.

"Hod-lasky" day was ended; but was it ended?

Letters from the Missions

European Turkey Mission

A WIDESPREAD AWAKENING

MR. THOMSON, of Samokov, under date of January 7, reports a remarkable spiritual movement in many portions of their mission. He writes:—

“It gives me great joy to be able to tell you that we have seen things of late in Bulgaria which have been a great rebuke to our weak faith, and which seem to indicate a general preparedness for blessing such as *we* were not prepared for. Our native pastors and preachers have an organization of their own which they call their ‘Preachers’ Brotherhood.’ This brotherhood at its annual gathering last August felt stirred to pray and plan for revival work amongst the churches. They sent us an earnest letter on the subject, and, needless to say, we joined with them very earnestly in the praying, and expressed our readiness to-coöperate to the extent of our ability in any work that was agreed upon. That spirit of prayer, poured out upon them and us, has not been withdrawn; we are still being helped to continue in earnest supplication before God, and it looks as though, as is often the case with him, ‘God had stirred us up to pray for that which he desires to bestow.’

“The first thing that opened our eyes and touched our hearts was when our autumn conference (central) met at Ichtiman in October. That is a town where work has been carried on for long, but with very meager results. But when we gathered there, the worker, Mr. G. N. Popoff, told us that very great interest had been excited in the town, and that we might be prepared for large and sympathetic audiences. We had them, right through. The little church was crowded, and the aisle and windows and door filled with a standing mass of lis-

teners. Teachers and government officials and much of the ‘intelligence’ of the town were there, and that on every occasion when there was an open session. The townspeople showed us the utmost friendliness, and in the most open way, some of the foremost of them inviting some of us as guests in their homes, all eager to receive visits from us, and many expressing the highest appreciation of the sermons and lectures and the wish that they could have more of them. Mr. Popoff, whom we examined and passed for license, has felt his hands greatly strengthened; some of the weak and wavering in the congregation have been quickened, and in new places an interest has been aroused that promises to develop well.

“At that conference, carrying out the urgent desire of the brotherhood, plans were made, as they were also at the eastern conference, for holding special evangelistic meetings in the churches, to be preceded and then followed up by times of special prayer and work. One by one the churches have been holding these meetings, and lately it came to the turn of this Samokov church to hold its course. Mr. Sechanoff, pastor of the Philippopolis church, was the one selected to come here for the purpose; but though he had leave at first for only one week, the encouragement was so extraordinary that he had to be allowed a second.

“Many of us have often said, and perhaps still more have felt, that Samokov is a hardened, God-forsaken town which nothing can move. And yet, when these special services were advertised, we had the Ichtiman experience over again in every detail and on a larger scale. Night after night the church was crowded with audiences of between 400

and 500, and people were seen in the church, often at every one of the meetings—teachers, officials, prominent socialists, and others—who were just the last persons that we ever expected to see at a religious service in our church. Deep impression seems to have been made, and Samokov showed a preparedness to listen to the gospel such as we had given up hope of seeing. Needless to say that we are now trying to follow up this work by continued earnest prayer, by further special services, and by visiting and personal work.”

REVIVAL AT HASKOVO

Haskovo is a town in the Philippopolis district where Mr. Tsakoff is the local pastor. Recently the pastor of Kustendil, Mr. Fournajeff, went to Mr. Tsakoff's aid, and together they held evangelistic services. Mr. Thomson has forwarded Mr. Fournajeff's report of what was done at Haskovo, in which he says:—

“On Sundays we had sermons forenoon and evening, and in the afternoons services for special objects—the young only, those calling themselves evangelicals (though a number of non-evangelicals also came), and the Lord's Supper. On four of the week-day evenings we had cottage meetings simultaneously in two or three different homes. These meetings were largely attended, especially by Orthodox (non-evangelical) people. Some of the meetings were even held in Orthodox homes by the personal invitation of the families. These were the most encouraging meetings. They were so interested in the pure and simplest presentation of the gospel that even former persecutors invited us, one family inviting us a second time, so that we had to pass by an evangelical home in order to go there again. The father and mother from this home both came personally to me and begged this privilege. The wife has been a persecutor of her husband simply because at one time he

desired to be present at some evangelical services. But she prepared a special and large room for the meeting, and the attendance at her house was overflowing both times. This couple attended our meetings regularly towards the end; and the last Saturday evening the husband told Mr. Tsakoff that they had decided to *go together*. This is only one of a number of similar cases. Our aim in all our meetings was to present only the gospel of Christ, and Mr. Tsakoff told me he was surprised at the deep interest which the people manifested in the message.

“The cottage meetings proved feeders to the services in the church. We had announced that any interested in their souls' salvation might receive appointments for personal conversation with us. We had several such cases with very happy results.

“We also resorted to much visiting, not only in homes, but in the shops in the slack hours of the day. Then we visited the lukewarm adherents and church members, as well as new persons showing interest for the first time, and speaking to groups of men here and there. Every afternoon, along with the pastor's wife, we visited homes, only for spiritual conversation and advice. Everywhere we saw that God was mightily working with the gospel. Many asked advice; others asked for the prayers of the church in behalf of their homes, husbands or wives, children or parents.

“At the cottage meetings, besides singing, reading of Scripture, and talks on some live evangelical topic, opportunity was given for questions as to gospel teaching and Christian living. This turned out in a very gratifying way. No unfair or skeptical question was put. Often these meetings were prolonged to three hours or more, the people being ready to hear still more and more of the old, old story. The attendance at the church kept increasing to the end, in spite of cold, muddy, and rainy

weather. The building was full to overflowing.

"The success with the backsliding members was more doubtful. Some made good resolutions and promises, but others were hard to move. Almost all of them attended the church services and expressed personal gratification.

"Our 'decision meeting' was well attended, and the Holy Spirit manifestly

worked with us. It was a time of deep self-searching, and thirty-nine persons consecrated themselves to God and Jesus the Saviour, of whom thirty reconsecrated themselves as already professing Christians, while nine did so for the first time. All who spoke and testified did so with deep feeling and a spirit of self-surrender to Jesus the Master."



Western Turkey Mission

BRIGHT SPOTS

MR. FOWLE, writing from Cesarea December 6, reports visits at a large number of outstations, in some of which he found very much encouragement. Among these places was Soongoorloo, of which he writes:—

"The preacher there is working most faithfully, and we all hope for a rich spiritual harvest in the near future. Never have I found in the open market such need, such an opportunity for talking, and such responsiveness as in my visits to three or four shops in Soongoorloo. Circumstances were so greatly in our favor that I had several heart to heart talks with different brethren. A few of the young men are especially active in the work of Bible distribution; they visited a Greek village eighteen or twenty miles away, and there learned anew the value of 'wayside ministrations.' Some years ago the Soongoorloo pastor, Rev. Haig Yardumyan, happened to spend a night in their village; as is usual with us, he read from God's Word, talked with them about studying it and obeying it, and then offered a brief prayer. They were so much impressed that they not only have continued to read the Word, but they even took down the prayer *verbatim*, committed it to memory, and have used it in their devotions ever since. They plead most earnestly for further light and guidance. In the Sunday services we were assisted

by the Rev. H. C. Bulbulyan, who was *en route* from Marsovan to Talas. It was a pleasant and profitable Sabbath."

Of Terzili, Mr. Fowle reports that the church is in a very hopeful condition:—

"They have no preacher, but three or four of the brethren are earnest and prayerful students of God's Word, and that Word has not returned unto him void. The white walls and cemented floor of their chapel and of their school-room give ocular proof of their devotion and growth in good deeds. How eagerly they listened to the preached Word! How glad they were to hear about Japan and its progress in Christian things! Their school is one of the best I have found in all of the touring this fall; the teacher last year laid a splendid foundation, and this present teacher, a girl from the Talas school, is doing excellent building on *her own* account."

Of three other outstations, Saruhmaz, Memteshe, and Bel Eoren, no good report can be given. There is great need and but little desire among the people for a spiritual blessing. In the latter place, among the four or five hundred people, all Armenians, there are said to be not more than a dozen who can read.

Of Nev Schehir, a city with thousands of Greeks, five or six hundred Armenians, and hosts of Turks, there is a good report. There had been much prayerful study of the Word of God and

a quickened spiritual life on the part of some of the families.

HOUSE TO HOUSE VISITATION

Of Urgub, Mr. Fowle reports that the visit was "a delight and a refreshing from the first minute to the last." The presence of the Spirit was clearly manifested in their meetings, in the faces of the people, and in their prayers. The house to house visitation, however, brought the best results. Mr. Fowle writes:—

"Early on a Tuesday morning we started out to call on the families, beginning at what they call their 'Bethel.' Five or six years ago one of the sisters lost her husband, and she spent three or four years in murmuring against if not openly cursing God for his cruelty. Perhaps it was the very intensity of her complaining that brought upon her a paralysis of the lower limbs. For two years she has kept her bed, unable to rise or to help herself in the least. Her room is like a cave cut into the rock, but the light in her face and the joy in her tones can have but one source. The brethren and sisters do not let a day pass without running in to get and give refreshing, and to all it is a 'house of God.

"Personal, yet healthful, spiritual converse was as natural there as breathing. And the same was true of the other houses we visited. No matter what the busy wife and mother was doing when we entered, without shame and with manifest joy she dropped her work and her apron, and was as eager to speak about spiritual things as we were. She herself opened the way for a close, personal talk; then all would offer brief prayers before we hurried on to the next house, where we met a similar reception. I never had house to house visitation that was so refreshing. Just after noon we spent a couple of hours in the school, which we found in good condition. Faithfulness in daily duty combined with spiritual

earnestness seemed to be the marked characteristics of the teacher, Sophia. The children were small but eager, and the order was very good. Again on Tuesday evening we had a sermon, followed by a few earnest prayers, and then they listened eagerly to an hour's talk on Japan. Seldom have I seen a fuller or a happier day.

"Wednesday night was spent at Eneghi, and Thursday night at a Koordish village fifteen miles this side of Ak Serai. The room was neat and cheery, and they gave us a cordial welcome, even though it was during the last hour of their all-day fast."

Mr. Fowle's tour covered several other places, among them Ak Serai, which shows continuous and manifest growth in the Christian faith. At Tash Poonar a young Circassian was speaking to his fellow-Moslems like a "preacher of righteousness." At Nigde the school is doing remarkably well, the teacher having been a pupil at Marash College. Altogether this tour was most inspiring.

SARDOVAN

An article in the August *Missionary Herald* last year (page 319), by Rev. C. T. Riggs, gave several illustrations from the typical Greek village of Sardovan. Mr. Riggs now writes of another visit at Sardovan, under date of Adabazar, December 14:—

"The work there seems to have progressed since that time in several ways, under the wise guidance of the young preacher. All the members then received into full communion have stood the test of eight months well, so far as I know; one of them is now a student in Anatolia College, Marsovan, but I saw all the others. Before my visit there was a family feud between two of the leading families of the church, but before our communion service a reconciliation was effected, which I trust was hearty and lasting. In a place where close personal relations are coupled with

illiteracy and ignorance, such quarrels are bound to occur, regrettable as they are. We trust this one is altogether a thing of the past.

"The most marked improvement that I saw was in the school, taught by the preacher. He is a good teacher, a strict disciplinarian, and has suitable methods and regulations, and the church committee is back of him. The school is in good repute, and the pupils, although only twenty in number, are doing well, from what I could judge after a visit of two hours to the school. Some of them have made really remarkable progress in English — which all are eager to learn — considering their disadvantages; and the way those same children in church on Sunday recited the Twenty-third and Twenty-fourth Psalms and the first chapter of John would have put many an American Sunday school to shame. Their chief reading and language lesson every day is in the Scriptures, and they are learning a great deal by heart.

"The building which is now used by the church has a room upstairs, where the preacher lives, and one downstairs, a large one, where the school meets, and which is used also for services on Sunday. The people, however, have a strong feeling against using the same place for school and church, for they say it does not cultivate the proper reverence for the church among the children, and

this is true. Then, again, the Orthodox villagers share a feeling, common all through this region, that no building where a man has his residence should be called a church. Their own priests never live in the same building where services are held. So the brethren of Sardovan have a project in mind of making some extensive repairs on an old building that they own, which was formerly used as a church, and opening that again for services. They are ready to bear a share of the expense themselves, and plan to ask contributions from other Greek communities in Asia Minor and ask the missionaries for the rest. They presented to me a request for aid to the extent of about thirty liras, the total estimated cost to be about seventy liras in addition to the materials on hand. I told them I would present their request to my associates, but knew of no resources available for them."

Mr. Riggs states that the great need of the community is a Bible reader, for the illiteracy among the women and girls is responsible for the low state of spiritual life in the homes where the Bible is not studied. In response to the article of Mr. Riggs last year, a friend in America provided for the support of such a Bible reader, and the missionary is now hunting for a woman competent spiritually, and by education, for the work.



South China Mission

VISITING THE OUTSTATIONS

MR. NELSON, of Canton, gives the following account of a twenty days' journey among the outstations, during which he received forty-two men and women into church membership. Growth like this which is here recorded seems to be the normal condition in the South China mission. Mr. Nelson says:—

"During the year which is just drawing to a close I have been touring much

of the time in several districts west and south of our central station at Canton City. As there are some thirty outstations it takes about six weeks, sometimes seven, to reach them all. I find that I can do better work and stand the journey better by making several shorter instead of one long trip.

"My last tour began December 2, and lasted twenty days. I left home by launch service and reached our first out-

station, which is 100 miles away. Here I stopped but a short time, to view the wreck of our newly erected chapel. It was considerably damaged by a clan hostile to us. The clan has agreed to rebuild, but we have consented to lower the building three feet, as the people were afraid it would not be propitious for them to have a high building on that street. By ten o'clock I had reached Wa On, a small market, where the Christians now have a good hall for worship, the money for which has come from the Chinese Christians. In the afternoon, having finished my work at this place, I moved on to the third place, Sai Ning Shi. On that first day after leaving the launch I had covered seven miles by boat and seven miles on foot.

"The following day was the Sabbath, and two services had been arranged for, one for women and children and one for men. At the former I preached about the women who followed Jesus and ministered to him, and at the latter on 'Let us go on to perfection.' Both of these meetings were well attended. The work here is self-supporting. The following day I walked out to a market place, Shui Po Hui, seven miles, preached, and returned to Sai Ning Shi. The next day I had a walk of about eighteen miles, with two services before rest came. The first was a small gathering at Sam Kap, the second was further on in a private house and was the most interesting of all I held. I was surprised to find the house packed with women and children. On my arrival I was told to go up into the loft, around the center of which a railing ran. This loft was to be my pulpit, and from that elevation I addressed the gathering. A school for girls, from another village, came in a body with their teacher to attend.

"That night I was tired enough, but had the satisfaction of knowing that I had two nights and a day before me in a most quiet and comfortable place at Min Pin. This church was built through the

efforts of Pastor Yung, now pastor at Hong Kong, though this is his home, and his wife continues to teach a school for girls here in a house built by her husband. It was Thursday morning when we left this place for Hoi Hau Fau, ten miles away. Here I conducted service at eleven o'clock, and then after a short rest went with the preacher to his own village, two and one-half miles away. This village goes by the name of the Great Ram's Tail. It has no chapel, but the preacher took me to an ancestral hall, where we preached for a half hour. About five o'clock we were on our way back to the chapel, where the night was spent, and the next morning I secured a boat for the next place. This is also a market place, where produce is brought on certain days and put up for sale. It is called Oxtail Mountain, and there is a flourishing church there, but the accommodations are poor. We had a pleasant gathering, and I spoke about the 'Cloud of Witnesses.' As the next place was only an hour's walk away I decided to push on to it, and from there visit a new opening at To Fuk the following day. This I did, and so secured good quarters for the Sabbath in a place called Nan Tsun, where we could and did hold good evening gatherings. The Nan Tsun church is one of the best in the country, and was built mostly with Chinese money. This church has a bell-fry with a bell which summons the people to church—quite a novelty in China, in the country at least. There is a school for girls here also, and next year a school for boys will be opened, as forty dollars have been raised for this purpose. In the evening a prayer meeting took the place of the regular meeting, when about twenty men and a few women took part, and the school girls sang a song. The service resembled a Christian Endeavor meeting."

AMONG THE HAKKAS

"On Monday morning I was ready to enter a new field. Hitherto the outsta-

tions had all been among the Pun-ti, or natives. Now I was about to visit a people called Hakka, or strangers, people who a long time ago came in from the northwest. They differ but little from the natives. Their country is poor and mountainous. The first place was reached on foot in about two hours. Here I stopped about five hours and held service, then pushed on for three hours more over the mountains to the next place, where I spent the night and the next day. While there I held service and spent another night before starting over the mountain for the third place. It is a hard climb over a narrow trail not much traveled. At this last Hakka place, Tung Ku, a typhoon had wrecked the church, built last year of sun-dried brick, at a cost of \$600 silver. This time we decided to build of stone, and it will only cost about \$125 gold to do it. Stones of all sizes and shapes were bought at five cents per hundredweight. A few dressed stones were purchased for the corners. It will be a substantial building when erected, and will be a landmark for the future as well. When I arrived the walls were up about eight feet. A covering from the sun had been made by stretching sails across from side to side. As I stood in the pulpit I could look over the walls and out upon the mountains.

"The long climb over the mountain and previous fatigue proved almost too much for me, so I decided at the close of the day to stay away from the evening meeting, and accordingly retired to the kitchen, which had been put at my disposal. The preacher and family found shelter with a neighbor, and probably had no better quarters than I had. I laid down on the bed of boards to rest, but soon heard them try to carry a tune at the opening of the service. I couldn't stand it, so arose and went in to assist, not only in singing but in preaching. In spite of my surroundings I passed a very comfortable night in the kitchen. The

rats ran about and squealed some, the dogs howled, presumably in fear of a tiger which appears occasionally to carry off a pig or a pup. In the morning I resolved to brave the dangers and discomforts of a rowboat in the open sea in order to reach Kwong-Hoi, and so save me a walk of twenty-five miles. I made the passage, but don't care to make another soon. Not that I was seasick, but it was bitter cold. The six rowers who accompanied me were fishermen, and even they found it cold enough. We reached our destination after four hours.

"It was now Thursday, and I was due in Kwong-Hoi the next day. This proved to be the greatest day of the tour, and it was my last outstation at this time. The preacher had made several visits to Sam Chow, which is a village on St. John's Island, where Francis Xavier was buried. This place is about two hours' ride in a sailboat from Kwong-Hoi. The preacher had taught quite a company of the villagers, and as far as we could judge they were ready for baptism. At their own expense they have fitted up a store which had been vacated for a preaching hall, and when they left for home that evening they carried with them a large sign on which were the three Chinese characters for Gospel Hall.

"On this journey, which lasted twenty days, I received into the church thirty-three men, nine women, and baptized five children. I had visited and preached in fifteen places, and in addition had transacted much business, such as examining candidates, paying of salaries, etc. At thirteen places the communion was observed. There were many encouraging features about the work and some discouraging, but the gospel is spreading. Nevertheless there remains a large work for us as missionaries to do to feed the 'flock,' and this cannot be done by visiting the outstations four times a year. We have work for four missionaries

where one is now holding on. Our funds are insufficient as well, and if by any means we overdraw we are held responsible for the amount.

"From Kwong-Hoi I took a steamer to Macao. This line has but recently

been opened, and has its conveniences at times. When I arrived at Macao I found that there was no boat that day for home, so went via Hong Kong to Canton."



Shansi Mission

REOPENING OF TAI-KU

UNDER date of December 10, Dr. Atwood reports the journey taken by himself and wife, Dr. and Mrs. Hemingway, and Mr. and Mrs. Su, for the purpose of permanently reopening Tai-ku as a missionary station. Mr. and Mrs. Su are to take charge of the schools for boys and girls at this station. Dr. Atwood writes:—

"The native Christians here were evidently glad to see us return and take up our continuous residence once more after so long an absence. It was with feelings of deep gratitude to God that we are at length permitted to do so. On the first Sunday, November 6, our little chapel in the park was nearly filled, and the next Sunday quite so, and since then the capacity has been fully taxed, demonstrating our need of a larger place for meeting.

"On the 15th of November I set out with the medical assistant for a tour across the plain to the other station at Fen-cho-fu, where the work has been neglected so long, topping for a night at the house of a wealthy man, who entertained us sumptuously and treated us most cordially, rising very early in the morning to send us off with a warm breakfast, and giving us a most cordial invitation to stop there whenever we passed through that city. We were convinced by this experience that a new day has dawned in China for the treatment of missionaries by the well-to-do. It is a 'new day' for all sorts of experiences, and the poor people hardly know which way to look for each day's sunrising.

We were told that lately a Chinese from another city had set up as a collector of debts (whether old standing or recent) and representing himself as an agent for an American firm and flying a nondescript flag with English letters upon it.

"November 16 brought us to Fen-cho-fu, where we spent two Sundays and the intervening days in holding meetings and in conversations with the church members and many inquirers, among whom were several from the scholar classes. One of these has come into nearer touch with us because of a nephew going with the company of students to Japan, another symptom of the new times dawning upon the people—some of them, at least. Some are sullenly and doggedly trudging along in the old ruts and refuse to read signs of the times."

Dr. Atwood refers to the fact that the official, Lu Chen San, who is on trial for giving the order for the murder of our Shansi missionaries in 1900 is yet uncondemned, although six eyewitnesses have testified, and others were ready to testify, that he personally gave the order. The witnesses are detained in the common jail without proper food or money, and it is apparent that the authorities are confident of wearing out the seekers after justice by dragging out the case interminably. Others who might be witnesses are naturally indisposed to run the risk of such treatment should they present themselves before the court. This prolongation of the trial causes much depression in the hearts of the people.

FEN-CHO-FU

"The work of reconstruction at the station of Fen-cho-fu may be said to have been begun, although the force of workers is even yet so small that only one of their number can be spared for this region, and that for only short intervals. Some of the furniture that the missionaries were obliged to sell in their distress has been repurchased and reinstated in the mission premises, and the sightless eyes of the houses are being fitted with sash, and the people seem rather relieved than otherwise to see the signs of the foreigners returning to remain. The results of the enforced absence of missionaries for so long a time are very marked. The unusual and strenuous experiences through which the church members passed have produced the natural results of independence of character, in the majority of cases in the right direction, but in some few cases entirely in the other direction. It was our sad duty to assist in getting the sheepskin off from one of these wolves who had been spoiling the flock since the uprising in 1900. Some of the members, too, in the country districts among the

simpler ones had been persuaded to join the Roman Catholics, who are in a position to give them more of material advantage or prestige than we are able or desirous of offering.

"Several primary schools have been started by the Christians at the Tai-ku station, or within a radius of ten miles; one at the village of Nan Ching-tui in the Ching-yuen district, and another fifty-seven miles from there, both of which are of considerable promise. At Tai-ku a boys' school is rapidly taking on the appearances of a live and flourishing school under the efficient management of Mr. Su, a recent graduate of Tung-chou college. Mrs. Su is doing a similar work for the girls' school. A nucleus of nine bright girls has been gathered, all with unbound feet, and Mrs. Su, a graduate of Bridgman, with some experience in teaching in Pao-ting-fu, has taken up this work with energy and tact that promise important results.

"The star of hope once more has dawned on this once distracted field. May no dark cloud arise to hide the vision of that star until He become enshrined in the hearts of the people!"



Mexican Mission

FROM EL FUERTE

MR. AND MRS. HAHN, who have vigorously taken up their work at El Fuerte, find much encouragement. Mr. Hahn writes, December 29:—

"We have had our Christmas celebration, and a very bright one, indeed. It is very encouraging to see the influence of the work of the former missionaries here, how people's ideas and customs have been influenced and changed. The young people, quite on their own account, studied a Christmas program, trimmed up a tree, and from their own contributions gave little presents, not only to the children of the congregation, but to outside children as well, who had gathered

in great numbers and were crowding in front of the open doors. Many a mother thanked us heartily, and I certainly believe that this spirit of Christian charity greatly helps to overcome prejudices. Four new members were received into the church on Christmas night on confession of faith, and were baptized by me, besides one little child, while six others were convinced of the truth of the gospel, but not quite ready yet to come forward. They are held as candidates. The people are already beginning to collect funds for a church building to be erected in the future.

"Shortly before Christmas Mr. Case and myself went to Alamos, where we

met Mr. Wagner, and were impressed by the importance of that town as a central station from which to extend the work into the surrounding villages of the Mayo River. At the same time it might form a connecting link between Hermosillo and Fuerte. While the Catholic Church has a strong hold in Alamos proper, both Mr. Wagner on his side of the road and we on ours were impressed by the openness of the field as regards the ranches on the way to Alamos. The people are little influenced by the priests, because, I suppose, they are too poor for them. The Methodists have had a mission in Alamos, but have abandoned the work there for thirteen years past.



West Central African Mission

GROWTH AMID HINDRANCES

MR. CURRIE writing from Chisamba, November 10, says:—

"This is the season for seed sowing, and as food is very scarce in the country, our young people can more easily be kept from fun than from their fields. We, on the other hand, are most anxious to sow the seed of the kingdom, and the soil seems to be in very good condition for doing so. At Ciyuka the average attendance at the Sunday morning services was 429, and here it was larger, while regular itinerating work is carried on among the villages six days of each week.

"Our village schools have been getting out of joint. Miss Melville told me, before starting to inspect them last week, that the pupils at Ciyuka were very far behind, especially in arithmetic. I was not at all prepared to accept this judgment, but then it had not fallen to me to examine them for the past two years. I found things even worse than they were reported to be. The young native teachers had not been able to keep pace with the growing needs of the schools, and had just let them drift.

"As a starting place into the mountain region of Sonora, where we have already such large work, Alamos would be of utmost importance to the mission. Mr. Case, I think, would be willing to go to that place as soon as we can get along here alone a little better, to open the work there, if the mission should deem it wise to occupy that place. Considering the future of this field, we have also looked for a suitable building and property, and have found one, in regard to which we have written to the mission.

"We are still learning the language; we have no teacher, but try to manage by books and conversation."

This was a poor prospect for the future, but just as there is a promise of heat and energy in a frozen piece of black coal, if you know how to get it out, so there was a promise of cheer and power in those schools. I set the blower going, and stirred up things a bit, and expect to find a decided improvement by the time of my next visit."

ON THE HIGHWAYS

"Not as thieves and slave dealers, but as Christian traders, a good number of our young men have been traveling far and near during the past few months. All from further inland have returned in good health, and report services conducted daily in their camps, many Ganguellites astonished to hear Biheans talking of truth, love, salvation from sin, and God the Father of all. Some of their companions made progress in learning to read. One has since placed his son under our care, and another, little known at this station, has delivered his fetiches to be burned, and requested us to open a school in his district.

"The men who went to the coast were led to believe that the whites along the

road would resent any attempt at holding services in their neighborhood, but they resolved to go respectfully and ask permission of any white near whose house they camped, and in no single case were they denied the right to worship God as they are accustomed to do. At Catumbella the trader with whom they dealt placed a room at their service, and provided lights to enable them to conduct evening prayers while they remained in his compound."

A MYSTERIOUS MESSAGE

"On the way up from the coast some of our lads went to a village to buy food. A man met them, saying: 'I hear you are followers of Christ. I want to come and hear those words you have.' They invited him to the evening meeting. He attended, and afterward told them: 'I was rich. I became ill. All my goods have been spent in trying to get cured, and I am not yet better. A spirit has told me that I will not see wealth for a long time, that I must not drink beer or rum, that I must put away all my wives but one, and that I must watch for people who would tell me the words of God. Now you have come. I want to hear. Stay tomorrow and we will

come to the camp.' On the next day they had good gatherings, and some sat out in the rain urging the boys to read and sing. When they parted, the man of the strange message declared his intention of coming here to school, but he will have to pass Bailundu and other stations to do so.

"We are moving along steadily in the various departments. There are now sixteen in our teachers' and preachers' class, who spend three hours each morning learning, and about four hours each afternoon either helping teach in the schools or preaching in the villages. These are supported by friends at home. I believe myself, however, that we ought without delay to adopt a plan for leading our pupils systematically to contribute. We have already sent for a chapel bell, which is to be paid for by a collection taken up among the natives, and this does not interfere with our regular Sunday morning collections, which just now amount to about one dollar a week.

"Mr. Moffatt began work in the shops this month, and there is some promise now of progress being made in the Industrial Department. The schools are all being well attended, and though we suffer somewhat for lack of material, yet there is very much to encourage us."



Zulu Mission

THE AMANZIMTOTE SEMINARY

UNDER date of December 23, Mr. Le-Roy speaks of the Boys' Seminary:—

"The past term has been a most satisfactory one in all branches of the work. When the term closed there were but seven non-Christians, and two of these were inquirers. The classroom work was good, and the attendance of eight who had been teaching made my classroom work delightful. The government examinations have just been held, and the boys left on the 17th for their homes. The outlook for the coming term seems bright, so far as pupils are concerned. More of those who left the

school some time ago are coming back for more instruction, and all those who have constituted the 'higher class' say they will return.

"Unless all signs fail, Amanzimtote Seminary should go forward rapidly in the near future. The natives are now deeply interested in what is to them 'higher education,' and the government regulations are causing the boys to return to school. I am more than ever convinced that the shutting off of the lower grades of classes was a wise move. The people think so, and the government inspectors are pleased that it was done."

Notes from the Wide Field

INDIA

DEATH OF DR. J. MURRAY MITCHELL.—Among recent losses by death is that of this eminent divine, formerly a missionary of the Free Church of Scotland in India. He went to India sixty-six years ago, in 1838, and labored in Poona, Bombay, and Calcutta, and was associated for a time with Dr. John Wilson. He has published several volumes in relation to missions, and has contributed largely to periodical literature. He was an able scholar and a man of large influence. Since his return to Scotland many years ago, he has been prominent in missionary circles, always broad in his charities and supremely devoted to the Master's service. In recent years he has acted as a missionary of the Free Church in some of its stations on the continent of Europe.

UNION OF PRESBYTERIAN BODIES IN INDIA.—The movement toward organic union of the various Presbyterian bodies, so as to form a Presbyterian Church in India, has made such progress that eight separate missions have signified their readiness to so unite. The Established Church of Scotland, the United Free Church, the English and the Irish Presbyterian Churches, the Calvinistic Methodist Church of Wales, the Canadian, the Dutch Reformed, and the Presbyterian Church of North America have united in a confession of faith and a constitution to form one body. Two other bodies, the United Presbyterian Church of America and the Secession Church of Scotland, though in full sympathy, have not as yet come into the union. The various presbyteries existing are to be maintained, but to be brought under five or six synods, and these under a General Assembly. The present mission boundaries will be maintained, but the general direction, such as the preparation of candidates for the ministry, the discipline of members, and the organization of congregations, will be under the care of the united body. The question is still under debate as to whether missionaries from abroad shall retain their connection with the home churches or shall be members only of the Indian church. It is anticipated that this united body will give a new impetus to Christian work throughout the empire, and will tend to remove one obstacle to the progress of Christianity in the eyes of the Mohanmedans and Hindus.

TIBET

UNLOCKED.—This "Closed Land," as it has been called, into which the missionaries of the gospel have been trying for years to enter, has at last been opened to some extent through the agency of an expedition of the British government, the object of which was not to open the way for the gospel, but rather to remove all obstructions to trade with India. The expedition was under the care of Colonel Younghusband, who has now reached England after a successful close of the enterprise which he conducted. He reports that this object is now assured, and that trade is actually in progress. He speaks of the Tibetans as a nation of shopkeepers, eager at all times to buy and sell, and that there is now every prospect of a thriving trade between India and Tibet. The Tibetans, who strongly resisted the approach of the expedition, were pacified, and Colonel Younghusband affirms that they have not left behind them at Lhasa any feeling of race animosity, such as might well be feared would arise. As to the religious aspect of the situation, Colonel Younghusband says:—

"The fact that we were allowed into the most sacred shrines in Lhasa, and that after the treaty was signed Captain O'Connor was received by the Tashi Lama at Shigatse with great ceremony, was sure proof that the walls of religious obstruc-

tion which had been raised by the Lamas, and which had hitherto closed the country, had more or less been broken down. I do not think it likely that they will ever wish to raise them again."

CHINA

FROM MUKDEN.—It seems that some of the Scotch Presbyterian missionaries, who prior to the Russo-Japanese war had accomplished so much in Manchuria, are still in the field, though the battles are raging around them. General Kuropatkin's army is quartered in that region, and Dr. Christie, writing from Mukden October 15, speaks of the attacks as going on incessantly, the booming of the artillery being sometimes terrific. The villages around Mukden have been completely destroyed, and thousands of refugees are flocking into the city, some of them bringing a few of their belongings. But the majority had left all behind them. He reports that there were at that date 20,000 refugees in that city, and crowds of starving women and children were gathering daily about the gates. The Red Cross and the Refugee Aid Society are coöperating with the missionaries, and are doing all that is possible for the relief of the poor people. The native officials are extending their sympathy and help, subscribing liberally to the funds. The Chinese viceroy has appointed two officials to sit with the missionaries in committee, and they are working harmoniously together. Dr. Christie reports that they have at present thirty-six refugees, in which 5,500 people are daily fed and housed, while a thousand more are provided with food to take to their homes. The wounded are all about them, and they are doing what they can to bring these sufferers on stretchers to the hospitals.

AFRICA

NGONILAND.—For several years our magazine has made frequent reference to the labors of the United Free Church of Scotland among the Ngoni living on the highlands west of Lake Nyassa. The Ngoni years ago were overrun by a detachment of Zulus driven northward from Natal in the wars under Chaka and his associates. The people are fierce warriors, and subsist by raids in that region. They bitterly resented at first the incoming of missionaries, who went there at the peril of their lives, and who with indomitable persistence labored until they gained a foothold among these savages. Wonderful things have been accomplished since then. Some two years ago Rev. Donald Fraser moved from his station at Hora to a place to which they gave the name of Loudon. Mr. Fraser then said of it: "We have settled in the very middle of a mighty and foul swamp of heathenism. Here the poison ordeal is continually in practice. Night by night we could hear the beat of drums and the weird minor music of the songs at the lewd dances. The richness of the soil gives great harvests for beer making, and drunken orgies are almost the daily rule. And then over all is the heavy night of superstition, breeding its witchcraft, mutual suspicion, secret murders, continual dispersings. And so in the month of November we opened our campaign on these benighted villages. Our 190 teachers were scattered up and down among them, and endeavored to open new schools, which were to last for one month. Many villages repulsed their efforts; but no less than fifty-eight new schools were opened, with a highest attendance of 4,440 pupils, and an average daily attendance of about three thousand. For a month the teachers taught daily in school, besides holding divine worship every morning, and in many places gathering with inquirers every night. The results have been profound. We hear of many inquirers after God, of foul pagan customs being abandoned, and numbers of pupils being infected with an eager desire to learn. At almost all of these villages the people have begun to erect schoolhouses, and we are

overwhelmed with requests to continue these schools as regular institutions. If we add these extension schools to our ordinary ones, we have then 112 schools connected with this station, with a highest attendance of pupils of 9,235, and an average daily attendance of 6,052."

And now comes an addition to this remarkable story, that this northern Ngoniland has come formally under the British government. Mr. Fraser reports, in a letter in the *Record of the United Free Church of Scotland* for January, that Sir Alfred Sharpe met the chiefs and indunas and finally arranged for the administration of the country by the British government. At the assembly which was held September 2, a vast company of chiefs and people, numbering several thousands, met the commissioner, and various items of the arrangement were gone over, the chiefs accepting the plans made, and having the whole matter definitely explained to them. This arrangement will secure a permanent and just government, and gives promise for still greater opportunities for the mission which has been thus wondrously blessed in its work. Mr. Fraser concludes his account of the taking over this northern Ngoniland with these words:—

"Let it be added that throughout this whole indaba the commissioner was unattended by a single armed soldier. The native soldiers who were accompanying him on his tour sat among the interested spectators, but their belts and guns were lying in the camp. Sir Alfred sat with Mr. Pickford, armed with paper and pencil, while in a great circle were the thousands of Ngoni, all with shield and spears. But at the other end sat Lady Sharpe, and her presence—a woman—among them was to the Ngoni an assurance of peace. On our return home one of the evangelists met us and asked for an account of the indaba; and when we told him all the commissioner had said, and of the attitude of the people, he cried: 'Praise the Lord of heaven! How we have been praying this week! And He heard!'"

THE ZAMBESI MISSION.—The annual report of this French mission among the Barotse is not cheering. The death of M. Coillard has not only caused profound grief, but has seriously affected the work. The Ethiopian movement seems most divisive and evil in its results, and the people, and we must add also the king, Lewanika, seem indifferent and unresponsive to all the loving service which has been rendered them. Nevertheless, the missionaries who are on the ground are not despondent, but are waiting hopefully for a turn in affairs when the Lord shall pour out his Spirit upon the people. The *Journal des Missions* contains a translation into French of a letter sent by King Lewanika to the society, bearing date of September 17 last. Translated into English the letter is as follows:—

LALUYI, 17 September, 1904.

TO THE COMMITTEE OF MISSIONS OF PARIS:

It is an honor for me to write you this letter. Gentlemen, I continue to remind myself how you have sent missionaries to my country, then of my arrival in England, of the missionary Adolph Jalla, and Captain Bertrand, whom I know. You have given yourselves much trouble for me, and I am still sad not to have been able to visit you at Paris. I am still sad about it now.

I have been very ill since my return. Everybody had fear for my illness. Now I am quite restored.

The sadness of this year is greater than ever because the great missionary, M. Coillard, has departed and will not return to us. I and my people weep much because we find no one who will love us as he loved us.

All your children are always here, and we are very thankful that you have sent them to us. Others are still arrived.

I salute all the Paris Committee.

I am always your friend,

THE KING LEWANIKA.

MADAGASCAR

The report of the French Protestant mission in this great African island is at hand, and we give the following statistics of its work for 1904: "There are twelve European missionaries, sixty-three evangelists, and 516 churches, with over nine thousand members. The Protestant population numbers 111,900, and the average attendance in the congregations is 30,586. There were 466 added to the churches the past year, and the catechumens number 846. There are 155 Protestant schools, with twelve European and 541 native teachers. The pupils number 8,008."



Notes for the Month

SPECIAL TOPICS FOR PRAYER

For the revival in Bulgaria: that this work, so remarkably begun, may continue until it reaches all the churches and communities of the mission. (See page 132.)

For the Lin Ching district of North China, where so many inquirers are now asking for Christian instruction: that the motives of these inquirers may be purified, that their number may increase, and that help may be forthcoming for the carrying on of this expanding work. (See page 117.)

For our Zulu Mission: that in the present perplexities as to the relations of our brethren to the governmental authorities and to the native population wisdom may be granted, and that the spirit of charity and justice may dominate all parties concerned. (See page 106.)

ARRIVALS ABROAD

November 15, 1904. At Cape Town, South Africa, Mrs. Laura B. Bridgman.

November 20, 1904. At Durban, South Africa, Rev. and Mrs. George B. Cowles.

January 14. At Bombay, India, Miss M. E. Moulton.

ARRIVALS IN THIS COUNTRY

January 16. At San Francisco, Rev. and Mrs. M. L. Stimson, of the Micronesian Mission.

January 20. The *Carrie and Annie* arrived at San Francisco.

January 21. At New York, Mrs. Frederick B. Bridgman, of the Zulu Mission.

January 27. At Boston, Miss Esther T. Maltbie.

DEPARTURES

January 10. From San Francisco, Rev. and Mrs. Willard L. Beard. Mr. Beard has been released from the service of the Board (temporarily, it is hoped), that he may respond to the earnest call of the Young Men's Christian Association of China, to become its secretary.

DEATH

October 14, 1903. At Los Angeles, Cal., Mrs. Sarah F. Pratt, widow of Rev. Andrew T. Pratt, M.D., formerly of the Central Turkey Mission. Though many years have passed since Mrs. Pratt left the mission, some notice of this excellent woman should be given in the *Missionary Herald*. Dr. and Mrs. Pratt went to Turkey in 1852, with Rev. and Mrs. W. A. Farnsworth and Miss Maria West. She was a most useful woman, and her influence in Marash was widely felt. She ministered to the poor and needy, often prescribing for them medically in the absence of her husband. She was specially efficient in bringing forward promising girls for training in the seminary. After her husband's death, in 1872, she returned to America with her three remaining children, leaving behind her seven little graves. In 1883, for reasons of health, she removed to California, where she resided till the close of her life — a life which was an inspiration to all who watched it.

Donations Received in January

MAINE

Bangor, Hammond-st. Cong. ch., toward support of missionary, 175; Central Cong. ch., for do., 150; 1st Cong. ch., toward support Rev. C. S. Vaughan, 75,	400 00
Bath, Central Cong. ch.	142 40
Brewer, Sab. sch. of 1st Cong. ch., for Foochow,	25 00
Bucksport, Elm-st. Cong. ch.	19 12
Camden, Cong. ch.	25 00
Eastport, Central Cong. ch.	4 70
Falmouth, 2d Cong. ch., 15.45; 1st Cong. ch., 4.20,	19 65
Gorham, Cong. ch., 15.04; W. B. Hague, 5,	20 04
Norridgewock, Friend,	5 00
Portland, State-st. Cong. ch., 255.21; High-st. Cong. ch., 115; Togo Smith and others, 120,	490 21
Vinalhaven, H. M. Noyes,	2 00
Waterville, Cong. ch., for Foochow,	5 00
Westbrook, Cong. ch.	46 03
_____	10 00—1,214 15

NEW HAMPSHIRE

Candia, Cong. ch.	5 00
Concord, 1st Cong. ch.	63 60
East Alstead, Cong. ch.	3 04
Hampton, Cong. ch.	11 00
Hanover, Cong. ch. at Dartmouth College,	75 00
Hanover Center, 1st Cong. ch.	1 00
Hollis, Cong. ch.	11 00
Lancaster, Cong. ch.	8 00
Lee, Cong. ch.	7 00
Manchester, 1st Cong. ch., of which 113.41 toward support Rev. J. P. Jones, 219.90; Franklin-st. Cong. ch., 226.48,	446 38
Mason, Cong. ch.	8 00
New Ipswich, Cong. ch. and Sab. sch., for native preacher, China, 25; Y. P. S. C. E., for native preacher, Madura, 11,	36 00
Newmarket, Thos. H. Wiswall,	10 00
Penacook, Cong. ch., 10; Cong. Sab. sch., for native preacher, Madura, 26,	36 00
Rindge, Cong. ch.	15 00
Somersworth, 1st Cong. ch.	20 47
Tamworth, Cong. ch., of which 5 for Japan, 12; Rev. C. C. Torrey, 10,	22 00
Warner, Friend,	3 75
Wentworth, Rev. E. A. Tuck,	50 —782 74
<i>Legacies</i> .—Hanover, Andrew Moody, by J. K. Lord and C. P. Chase, Trustees, add'l,	50 00
_____	832 74

VERMONT

Bristol, Cong. ch.	10 00
Burlington, College-st. Cong. ch., toward support Dr. L. H. Beals, 519.18; 1st Cong. ch., toward support Rev. Wm. Hazen, 85,	604 18
Danville, Cong. ch., 5.60, and Cong. Sab. sch., 3, both toward support Rev. C. K. Tracy,	8 60
Dorset, Y. P. S. C. E., for work, No. China,	30 00
Fairhaven, Welsh Cong. ch.	7 77
Milton, Miss Amanda Fuller,	40 00
Randolph, Cong. Sab. sch., Deacon Jones's class, toward support Dr. C. W. Young,	5 00
Richmond, Cong. ch.	40 00
St. Johnsbury, South Cong. ch., 10.75; Mrs. S. T. Brooks, 1.25,	12 00

Saxtons River, Cong. ch.	20 00
Victory, Geo. A. Appleton,	15 00
West Hartford, Cong. ch.	9 00
Weybridge, Cong. ch.	11 03
Williston, Wm. M. Barber,	10 00
Windsor, Gilbert A. Davis, toward support Dr. H. N. Kinnear,	10 00—832 58
<i>Legacies</i> .—Weston, Mrs. Sarah A. Sprague, by G. E. Coleman, Ex'r, 100, less tax,	95 00
_____	927 58

MASSACHUSETTS

Agawam, Cong. ch.	27 35
Amesbury, Union Cong. ch.	10 00
Amherst, 1st Cong. ch., 252.23; through John H. Safford, toward support Geo. M. Newell, 5,	257 23
Andover, West ch., 81.95; Free ch., 12,	93 95
Athol, Cong. ch.	83 25
Ayer, 1st Cong. ch.	12 16
Barre, Evan. Cong. ch.	27 64
Beverly, Washington-st. ch.	30 00
Boston, Old South ch., of which 100 to const. CARRIE H. MURDOCK, H. M., 7,936.86; Central ch., 873.11; Shawmut ch., 428.58; Mt. Vernon ch., to const., with other donations, LUCY H. BROWN, JOHN D. GRAHAM, REV. ALBERT PARKER FITCH, MARY J. FITCH, and FREDERICK J. CHITTENDEN and LUCRETIA H. CRENDALL, H. M., 330.49; 2d ch. (Dorchester), 96.30; Eliot ch. (Roxbury), 95.40; 1st ch. (Charlestown), 32.15; Highland ch., Extra-cent-a-day Band, 10; X, 5,	9,807 89
Braintree, 1st Cong. ch., Storrs Ladies' For. Miss. Soc.	25 00
Brookline, Harvard ch.	176 15
Cambridge, 1st Cong. ch., 50; Pilgrim ch., 26.79,	76 79
Chelsea, 3d Cong. ch.	23 40
Chester Center, 1st Cong. ch.	2 00
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs,	4 21
Colerain, Cong. ch.	1 00
Cotuit, Cong. ch.	2 00
Dalton, Zenas Crane,	250 00
Dedham, 1st ch., toward support Rev. C. A. Clark,	14 00
Dighton, Rev. F. J. Noyes,	1 00
Douglas, James H. Dudley,	2 00
Easthampton, 1st Cong. ch.	14 61
Essex, Y. P. S. C. E., for Shao-wu Station,	50 00
Fall River, 1st Cong. ch., toward support Rev. E. H. Smith,	580 00
Fitchburg, Rollstone Cong. ch., 57.10; do., Y. P. S. C. E., toward support Rev. E. F. Bell, 100,	157 10
Foxboro, Bethany Ortho. Cong. ch.	20 87
Gardner, A. D. T.	5 00
Gloucester, Trinity Cong. ch.	31 85
Groveland, Cong. ch.	17 89
Hadley, 1st Cong. Sab. sch., Lend-a-hand class, for native helper, Marathi,	12 50
Haverhill, Center Cong. ch., 5; Miss Adelia Chaffin, 20,	25 00
Hubbardston, Friend,	10 00
Hudson, Y. P. S. C. E., for work, Madura,	10 00
Huntington, 2d Cong. ch.	12 00
Ipswich, South Cong. ch.	90 00
Lawrence, Trinity Cong. ch.	84 79
Lee, Cong. Sab. sch., of which 50 for catechist in India and 20 for student in Japan,	70 00

Leicester, 1st Cong. ch.	52 50
Leominster, Ortho. Cong. ch., of which 5 toward support Rev. E. F. Bell, 66.32; Y. P. S. C. E., for do., 18.25,	84 67
Littleton, Ortho. Cong. ch.	9 00
Lowell, Kirk-st. Cong. ch., 354; High- st. Y. P. S. C. E., of which 70 from W. H. G. Wight, all for native preacher, Canton, 75.40; Charlotte A. Lathrop, 2.15,	431 55
Malden, Maplewood Cong. ch.	9 41
Medford, Mystic Cong. ch.	149 57
Medway, Village Cong. ch.	25 00
Melrose, Ortho. Cong. ch.	170 91
Melrose Highlands, Cong. ch.	71 09
Millbury, 1st Cong. ch., toward sup- port Rev. E. C. Partridge,	74 00
Natick, 1st Cong. ch., to const. Rev. MORRIS H. TURK and Rev. HOW- ARD D. FRENCH, H. M.	100 00
Newbury, 1st Cong. ch.	27 63
Newburyport, Belleville Cong. ch., "Tithe," 20; North Cong. ch., 9.06,	29 06
Northampton, 1st Cong. ch., toward support Dr. and Mrs. F. F. Tucker,	414 45
Northbridge Center, Cong. ch., 45; Y. P. S. C. E., toward support Mr. Geo. M. Newell, 5,	50 00
Norwood, 1st Cong. ch.	160 05
Oakham, Cong. ch.	27 80
Oxford, 1st Cong. ch., to const. WAT- SON CLARK LEA, H. M.	100 00
Petersham, A. D. M.	500 00
Plainfield, Y. P. S. C. E., toward sup- port Rev. C. T. Riggs,	35 00
Plymouth, ch. of the Pilgrimage, 8.85; 2d Cong. ch., 3.25,	12 10
Quincy, Bethany Cong. ch., to const. CHAS. W. MILLER, H. M.	75 56
Richmond, Cong. ch.	45 06
Rockland, 1st Cong. ch.	46 47
Salem, Crombie-st. Cong. ch.	62 75
Saugus, Y. P. S. C. E.	5 00
Sheffield, Cong. ch.	2 00
Shirley, Y. P. S. C. E., for Shao-wu,	5 00
South Amherst, Wm. H. Atkins,	29 00
South Hadley, Cong. ch.	16 75
South Hadley Falls, "G."	50 00
South Natick, John Eliot Cong. ch.	13 30
Springfield, South Cong. ch., for Marash Sem., 75.39; Olivet Cong. ch., 20; Mrs. Elizabeth L. War- riner, 105,	200 39
Sudbury, Mrs. Lucy S. Connor,	25 00
Swampscott, 1st Cong. ch.	54 93
Taunton, Winslow Cong. ch., 51.30; Union Cong. ch., 10,	61 30
Warefield, Cong. ch.	62 76
Waltham, Trin. Cong. ch.	71 94
Ware, East Cong. ch.	15 00
Webster, 1st Cong. ch.	16 48
West Cummington, Cong. ch.	10 00
Westfield, 1st Cong. ch.	10 00
West Granville, Cong. ch.	2 00
West Newbury, 2d Cong. ch., Thomas C. Thurlow,	5 00
West Springfield, 1st Cong. ch., 20; Ashley School and Charitable Fund, 140.25,	160 25
West Tisbury, Y. P. S. C. E., for Madura,	10 00
Whitman, Cong. ch.	8 97
Winchester, 1st Cong. ch., of which 339.64 toward support Rev. A. W. Clark,	592 17
Worcester, Central ch., of which 450 toward support Rev. R. A. Hume, D.D., 517.32; Old South Cong. ch., toward support Rev. C. B. Olds, 71.26; Adams-sq. Cong. ch., 25; C. E. Hunt, for evangelistic work, Japan, 100,	713 58
Yarmouth, 1st Cong. ch.	15 00
—, New Year's gift,	50 00—17,088 08
Legacies. —Newton Center, Rev. Daniel L. Furber, D.D., by Robert R. Bishop, Ex'r, add'l,	500 00
Northampton, Numan Clark, add'l,	25 00—525 00

17,613 08

RHODE ISLAND

Kingston, Cong. ch.	75 00
Little Compton, United Cong. ch.	17 64
Newport, United Cong. ch.	23 80
Pawtucket, Pawtucket Cong. ch., of which 167.05 toward support Rev. H. E. B. Case,	388 81
Peacedale, Cong. ch.	128 94
Providence, In loving memory of Rev. Thomas Laurie, D.D.	29 37
Woonsocket, Globe Cong. ch.	34 00—697 56

CONNECTICUT

Bethel, Cong. ch.	51 88
Bolton, Cong. ch.	5 50
Bridgeport, Olivet Cong. ch.	36 00
Bristol, Friend,	300 00
Broad Brook, Cong. ch.	2 75
Canton Center, Cong. Sab. sch., to- ward support Rev. F. R. Bunker,	5 35
Colebrook, Cong. ch.	8 00
Cornwall, 1st ch. of Christ	110 00
Coventry, 2d Cong. ch.	58 35
Cromwell, Cong. ch.	79 91
Danbury, 1st Cong. ch.	54 11
Danielson, Westfield Cong. ch., for native helpers,	21 74
Deep River, 1st Cong. ch.	12 82
East Canaan, Cong. ch., toward sup- port Rev. B. K. Hunsberger,	300 00
East Granby, Cong. ch.	7 00
East Hampton, Cong. ch.	9 61
Easton, Cong. ch.	7 00
Ellington, Cong. ch.	80 53
Enfield, 1st Cong. ch.	38 50
Farmington, Cong. ch.	80 55
Goshen, Cong. ch.	61 65
Greenfield Hill, Cong. ch.	22 74
Hanover, Cong. ch.	30 63
Hartford, Asylum Hill Cong. ch., to- ward support Rev. and Mrs. Geo. A. Wilder, 1,003.43; 1st Cong. ch., of which 35.25 from Hawes Fund, 432.17; Park Cong. ch., toward sup- port Rev. A. Fuller, 297.17; South Y. P. S. C. E., for work in Foochow, 50,	1,782 77
Hebron, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. R. A. Hume,	20 00
Kensington, Cong. ch.	17 14
Meriden, 1st Cong. ch., Friend, 10; do., N. F., 5; S. B. Little, 10,	25 00
Middlefield, Cong. ch.	38 77
Middletown, 1st Cong. ch., 25.80; South Cong. ch., 12,	37 80
Milford, Plymouth Cong. ch.	14 19
New Britain, So. Y. P. S. C. E., to- ward support Mrs. A. B. Cowles,	330 74
New Haven, Dwight-pl. Cong. ch., toward support Rev. W. S. Ament, 150; do., Dr. Robert Crane, for do., 20; Prim. Dept. of 1st ch. of Christ, toward support Rev. C. N. Ransom, 2.13; Friend, of which 50 for Forward Movement, 100; Mrs. N. S. Elderkin, 2.50,	274 63
New London, 2d Cong. ch., 960; 1st ch. of Christ, toward support Rev. C. N. Ransom, 72,	1,032 00
New Milford, 1st Cong. ch., 354.61, and Jun. C. E., 5, both toward sup- port Rev. J. E. Walker,	359 61
New Preston, Rev. Henry Upson,	5 00
Newtown, Cong. ch.	35 00
Norfolk, Cong. ch., toward support Rev. Geo. M. Rowland,	713 85
North Greenwich, Y. P. S. C. E., toward support Rev. W. P. Elwood,	28 76
North Guilford, Cong. ch.	30 00
Norwich, Broadway Cong. ch., 1,000; Park Cong. ch., 81; Greenville Cong. ch., 46.34; 1st Cong. ch., toward support Mrs. E. H. Smith, 9.93; Miss E. B. Huntington, 5, 1,142 27	
Norwichtown, Miss Charlotte C. Gulliver,	10 00
Old Saybrook, Cong. ch.	5 85

Pomfret Center, Cong. ch.	42 80
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard,	11 00
Rockville, Union Cong. ch.	30
Salisbury, Cong. ch., toward support Dr. F. D. Shepard,	20 69
Scotland, Cong. ch.	1 00
Simsbury, 1st ch. of Christ, toward support Rev. J. E. Merrill,	277 27
South Glastonbury, Cong. ch.	8 00
Southington, Cong. ch.	64 47
Taftville, Cong. ch.	12 09
Thomaston, 1st Cong. ch.	14 82
Thompson, Cong. ch.	25 00
Vernon Center, Cong. ch.	15 00
Voluntown, Cong. ch.	26 00
Wallingford, 1st Cong. ch.	100 00
Waterbury, Mrs. W. H. Camp,	75 00
Westford, Cong. ch., for native workers,	5 00
Westport, Saugatuck Cong. ch.	27 62
Willington, Cong. ch.	2 00
Windham, Cong. ch., 28.78; do., Two friends, to const. REV. CHAS. B. McDUFFEE, H. M., 100,	123 78—8,138 84

Legacies. —Bridgeport, Sarah A. Banks, by John W. Banks and Simeon Pease, Adm'rs, 1,000, less tax,	970 00
Norwich, Lydia Lathrop, less ex- penses,	2,456 56
West Hartford, Abigail P. Talcott, add'l,	73 21—3,499 77
	11,638 61

NEW YORK

Albany, Sophia D. Hale, "In mem- ory of Gideon Deming and Electa M. Eames,"	250 00
Brooklyn, ch. of the Pilgrims, 1,515.30; Clinton-av. Cong. ch., 1,289.97; Central Cong. ch., Mrs. S. M. F., 5; Bethesda Y. P. S. C. E., for Madura, 50,	2,860 27
Buffalo, Niagara-sq. Y. P. S. C. E., for catechist, Madura,	10 00
Canandaigua, Cong. ch.	25 00
Candor, Cong. ch.	8 50
Clifton Springs, Mrs. Andrew Peirce,	25 00
De Ruyter, Cong. ch.	5 00
East Bloomfield, 1st Cong. ch.	32 35
Jamaica, Mrs. G. H. Maynard,	4 25
Jefferson, Mrs. H. N. Wade,	1 00
Lancaster, C. O. Van Duzer,	1 00
New Fairfield, Cong. ch.	2 31
New Lebanon, Ellen C. Kendall,	1 25
New York, Manhattan Cong. Sab. sch., toward support Rev. and Mrs. F. B. Bridgman,	25 00
Northfield, Cong. ch.	12 00
Norwich, Cong. ch.	38 25
Norwood, Cong. ch.	13 58
Orient, Cong. ch., 30; Y. P. S. C. E., for native preacher, Madura, 15,	45 00
Oxford, Cong. ch.	30 00
Perry Center, Cong. ch.	29 10
Poughkeepsie, 1st Cong. ch.	100 00
Pulaski, Cong. ch., of which 15 toward support Rev. J. D. Taylor,	41 10
Rutland, Y. P. S. C. E., for native preacher, Madura,	11 30
Saugerties, Cong. ch.	15 70
Syracuse, Good Will Cong. ch.	11 70
Utica, Rev. Lewis Williams,	10 00
Volney, Cong. ch.	8 48
Watertown, Emmanuel Y. P. S. C. E., for native preacher, Madura,	13 00
Wellsville, 1st Cong. ch.	43 97
West Groton, Cong. ch.	25 00
—, Friend,	10 65—3,709 76

NEW JERSEY

Jersey City, Cong. ch.	14 40
Little Ferry, Cong. ch.	3 00
Orange Valley, Cong. ch.	57 96
Upper Montclair, Christian Union Cong. ch.	300 00—375 36

PENNSYLVANIA

Audenried, Welsh Cong. ch.	7 14
Braddock, 1st Cong. ch.	5 09
East Smithfield, Cong. ch.	9 00
Edwardsdale, Bethesda Cong. ch.	5 00
McKeesport, 1st Cong. ch., 9.92; do., Y. P. S. C. E., for native helper, Harpoet, 20,	29 92
Miners Mills, Miner Cong. ch.	10 00
Montrose, Mrs. Edwin Lathrop,	5 00
Philadelphia, Chas. M. Morton, 125; Miss Lilla M. Harmon, 5; Harold Goodwin, 2,	132 00
Pittsburg, I. A. Kingsbury,	1 00
Pottersville, Cong. ch.	2 80
Spring Creek, Cong. ch.	5 00
Sugar Grove, M. E. Cowles,	20 00
Wilkesbarre, Puritan Eng. Cong. ch.	29 00—260 95
Legacies. —Pittsburg, Ellen Price Jones, add'l,	2 50
	263 45

MARYLAND

Baltimore, Associate Cong. ch.	47 25
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VIRGINIA

Vienna, Eva and Georgie McKean, for native teacher, Madura,	25 00
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DISTRICT OF COLUMBIA

Washington, 1st Cong. ch., toward support Rev. L. S. Gates,	445 00
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GEORGIA

Atlanta, Central Y. P. S. C. E., for native worker, Japan,	20 00
Demorest, Union Cong. ch.	10 57—30 57

FLORIDA

Cocoanut Grove, Cong. ch.	2 00
Daytona, Union 1st Cong. ch.	36 77
New Smyrna, Christ Cong. ch.	5 16—43 93

ALABAMA

Hilton, Antioch Cong. ch.	50
Mobile, 1st Cong. ch.	2 57—3 07

LOUISIANA

New Iberia, Cong. ch.	2 00
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TENNESSEE

Memphis, Strangers Cong. ch.	30 00
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TEXAS

Sherman, St. Paul's Cong. ch.	21 00
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INDIANA

East Chicago, Cong. ch., 2; Y. P. S. C. E., toward support Rev. and Mrs. Thomas Gray, 7.25,	9 25
Fairmount, 1st Cong. ch.	4 35
Terre Haute, Plymouth Cong. ch., for Fochow, 17; 1st Cong. ch., 6,	23 00—36 60

MISSOURI

Grandin, Cong. ch.	8 00	
Meadville, Cong. ch.	18 65	
St. Louis, 1st Cong. ch., of which 103.75 toward support Dr. C. E. Clark, 108.75; Union Cong. ch., 5,	113 75	
Sedalia, 2d Cong. ch., 5,	3 75	—144 15

OHIO

Barberton, Columbia Cong. ch.	7 50	
Berea, Mr. and Mrs. Fred Bram,	10 00	
Berlin Heights, Cong. ch.	8 90	
Chatham, Cong. ch.	20 55	
Cleveland, Pilgrim Cong. ch., toward support Rev. G. D. Wilder, 300; Jones-av. Cong. ch., 10; Union Cong. ch., 10; 1st Cong. ch., 3.50,	323 50	
Delaware, Wm. Bevan,	5 00	
Elyria, 1st Cong. ch.	71 90	
Garrettsville, Cong. ch.	20 00	
Geneva, 1st Cong. ch.	26 64	
Greenwich, Ripley Cong. ch.	6 00	
Huntsburg, Cong. ch., K. E. Soc.	3 60	
Litchfield, Cong. ch.	4 00	
Newton Falls, Rev. W. H. Hannaford,	5 00	
North Ridgeville, 1st Cong. ch.	5 00	
Oberlin, Rev. S. F. Porter, 12; Wm. M. Mead, 10; Mrs. L. G. B. Hills, 5,	27 00	
Salem, Mrs. D. A. Allen,	10 00	
Saybrook, Cong. Mission Band,	3 60	
Strongsville, 1st Cong. ch.	20 00	
Thomaston, Cong. ch.	2 00	
Toledo, Central Cong. ch.	38 34	—618 53

ILLINOIS

Bowen, Cong. ch., 10; Rev. Ray Eckerson, 5,	15 00	
Chicago, South Cong. ch., 210.50; No. Shore Cong. ch., 138.74; Uni- versity Cong. ch., 50; Central Park Cong. ch., 38.40; Warren-av. Cong. ch., 12; 1st Cong. ch., A friend, 10; Maplewood Cong. ch., 3; Union Park Y. P. S. C. E., toward sup- port Rev. F. E. Jeffery, 10; "John and Mary," 300; Rev. G. S. F. Sav- age, 25; James Roomian, 40,	798 04	
Chillicothe, Plymouth Cong. ch.	11 60	
Delavan, R. Hoghton, of which 25 toward support Rev. W. P. Sprague, and 25 toward support Rev. W. W. Wallace,	50 00	
Elgin, 1st Cong. ch.	13 00	
Emington, Cong. ch.	5 00	
Eglewood, No. Cong. ch.	5 00	
Galesburg, Central Cong. ch., toward support Rev. and Mrs. F. M. Price,	410 00	
Geneseo, 1st Cong. ch., 65.52; ———, 25,	90 52	
Glencoe, Cong. ch.	13 00	
Gridley, Cong. ch.	13 30	
Kangley, Cong. ch.	4 00	
La Grange, J. E. Windsor,	10 00	
Oak Park, 1st Cong. ch., of which 273 toward support Dr. W. A. Hem- ingway, and 221.81 toward support Rev. R. Chambers, 494.81; 2d Cong. ch., 113.30, and Cong. Sab. sch., 29.02, both toward support Rev. C. A. Nelson,	637 13	
Olney, 1st Cong. ch.	17 75	
Polo, Ind. Presb. ch.	36 75	
Thawville, J. C. Anderson,	5 00	
Waukegan, 1st Cong. ch.	4 63	
Wilmette, Cong. ch.	38 60	—2,183 32

MICHIGAN

Chelsea, Cong. ch.	10 00	
Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson, 250; Woodward-av. Cong. ch., 179.50,	429 50	
Dowagiac, 1st Cong. ch.	4 50	
Grand Rapids, Plymouth Cong. ch.,	8 50	
Greenville, Cong. ch.	19 11	
Kalamazoo, Y. P. S. C. E. of 1st Cong. ch., for pupil, Samokov,	15 00	

Muskegon, 1st Cong. ch., toward sup- port Rev. J. H. Dickson,	16 80	
Ovid, 1st Cong. ch.	12 41	
Pinegrove, 1st Cong. ch.	1 45	
Pontiac, Y. P. S. C. E.	7 25	
Reed City, Cong. ch.	4 85	
Rosedale, Cong. ch.	1 00	
Saranac, Cong. ch.	6 00	—586 37

WISCONSIN

Beloit, 1st Cong. ch., add'l,	5 00	
Black Earth, Cong. ch.	10 00	
Clintonville, 1st Cong. ch.	8 15	
Delavan, Cong. ch.	9 91	
Eau Claire, 1st Cong. ch., balance support Rev. G. M. Gardner, 1904 (160.80 received in August),	339 20	
Elkhorn, Cong. ch.	40 00	
Elroy, Plymouth Cong. ch.	8 15	
Endeavor, Cong. ch.	1 75	
Green Bay, Union Cong. ch.	100 00	
Hartland, Cong. ch., add'l,	8 06	
Lake Geneva, 1st Cong. ch.	30 33	
Milton, Cong. ch., add'l,	1 00	
Milwaukee, Plymouth Cong. ch., 47.74; Pilgrim ch., 41.15,	88 89	
Waukesha, 1st Cong. ch.	26 00	
Whitewater, Cong. ch.	17 99	—684 43

IOWA

Belle Plaine, 1st Cong. ch.	10 00	
Britt, 1st Cong. ch.	10 67	
Chester Center, Cong. ch., 4.30; 2d Cong. ch., 4.03,	8 33	
Clinton, 1st Cong. ch.	14 50	
Council Bluffs, 1st Cong. ch.	21 25	
Davenport, Edwards Cong. ch.	24 41	
Gilman, Cong. ch.	7 27	
Goldfield, F. T. Philbrook,	5 00	
Grand River, Cong. ch.	2 30	
Hawarden, Cong. ch.	10 42	
Hiteman, Cong. ch.	5 15	
Kalo, Cong. ch.	5 56	
Lawler, Cong. ch.	1 50	
Montour, Cong. ch.	15 55	
Newburg, Cong. ch.	2 35	
Salem, Cong. ch.	8 15	
Shenandoah, Cong. ch.	63 15	
Sloan, Cong. ch.	16 59	
Stillwater, Cong. ch.	1 50	
Waucoma, Cong. ch.	12 60	
Waverly, Cong. ch.	20 00	—266 25

MINNESOTA

Austin, 1st Cong. ch.	23 55	
Brownston, Cong. ch.	3 42	
Cannon Falls, Cong. ch.	15 00	
Crookston, 1st Cong. ch.	6 00	
Dawson, Cong. ch.	11 35	
Dodge Center, Cong. ch.	5 32	
Freeborn, Rev. Wilbur Fisk,	1 00	
Hancock, Cong. ch.	5 41	
Medford, Paul Winter, for work, Marathi,	70 00	
Minneapolis, Plymouth ch., of which 193.09 toward support Rev. Alden H. Clark, 218.09; Como-av. Cong. ch., 100; Forest Heights Cong. ch., Three friends, for native work, Cey- lon, 30; Park-av. Cong. ch., 29.04; Pilgrim Cong. ch., 25; Fremont-av. Y. P. S. C. E., for Foochow, 15; Mrs. H. W. Brownson, 5,	422 13	
Monticello, 1st Cong. ch., for native preacher, China,	7 30	
St. Paul, Ger. People's Cong. ch., 6.06; Bohem. Cyril Chapel, 2.50,	8 56	
Stewart, Cong. ch.	1 45	
Tyler, Cong. ch.	8 21	
Zumbrota, Cong. ch.	8 60	—597 30

KANSAS

Athol, Cong. ch.	14 00	
Bradford, C. C. Gardiner,	25 00	
Manhattan, 1st Cong. ch.	19 46	
Smith Center, Cong. ch.	5 34	
Wichita, Plymouth Cong. ch.	23 09	—86 89

NEBRASKA

Ashland, Cong. ch.	7 30
Cambridge, 1st Cong. ch.	12 60
Crawford, 1st Cong. ch.	10 00
Hastings, Hans Hanson, for evangelistic work, Lin Ching station, No. China,	304 57
Lincoln, Ger. Zion Cong. ch.	20 00
Omaha, 1st Cong. ch.	17 15
Red Cloud, 1st Cong. ch.	15 18
Santee, Pilgrim Cong. ch.	14 87
Sutton, Cong. ch.	8 40—410 07

CALIFORNIA

Berkeley, Park Cong. ch., 20.86; K. E. Soc., 5,	25 86
Ceres, Smyrna Park Cong. ch.	3 00
Cloverdale, Cong. ch.	10 00
Fresno, Zion Ger. Cong. ch.	10 00
Fruitvale, Cong. ch.	5 00
Lodi, Cong. ch.	30 83
National City, Cong. ch.	12 00
Oakland, 1st Cong. ch., toward support Rev. S. L. Gulick, 111; Oak Chapel, for Marugame station, 25; Rev. F. B. Perkins, 10,	156 00
Pacific Grove, Cong. ch.	19 55
Porterville, Cong. ch., for Sendai,	9 90
Riverside, Cong. ch.	50 00
Rocklin, Cong. ch.	2 50
San Francisco, Sunset Y. P. S. C. E., for Sendai,	25 00
Whittier, Plymouth Cong. ch.	28 54—388 23

OREGON

Portland, Hassalo Cong. ch.	11 58
Rainier, 1st Cong. ch.	2 86
Salem, Cong. ch.	11 00—25 44
Legacies.—Salem, Miss Elizabeth T. Boise,	250 00
	275 44

COLORADO

Colorado Springs, 1st Cong. ch.	150 85
Denver, 3d Cong. ch., 25.90; do., Cong. Sab sch., for Bible reader, India, 35,	60 90
Highlandlake, Cong. ch.	5 10
Seibert, 1st Cong. ch.	1 85—218 70

WASHINGTON

Colfax, Plymouth Cong. ch.	25 00
Endicott, Ger. Cong. ch.	7 20
Orting, C. L. Pitts,	5 00
Walla Walla, Cong. ch.	125 00—162 20

NORTH DAKOTA

Blumenthal, Ger. Cong. ch.	3 00
Buxton, Cong. ch.	1 25
Caledonia, Cong. ch.	2 25
Carrington, Rose Hill Cong. ch.	4 00
Crar, Cong. ch.	15 00
Cummings, Cong. ch.	2 50
Dickinson, 1st Cong. ch.	5 82
Edmunds, Cong. ch.	2 00
Melville, Cong. ch.	2 00—37 82

SOUTH DAKOTA

Aberdeen, Plymouth Cong. ch.	9 64
Academy, Cong. ch.	20 32
Beresford, Cong. ch.	15 00
Duncan, Cong. ch.	2 00
Iroquois, Cong. ch.	6 00
Little Moreau, Cong. ch.	86
Oahe, Cong. ch.	1 03
Pioneer, Cong. ch.	5 00
Scotland, Rev. A. Hodel,	5 00
Wolf Creek, Ger. Cong. ch.	10 00
Worms, Ger. Cong. ch.	25 00—99 90

MONTANA

Columbus, Cong. ch., toward support Mr. C. C. Fuller,	5 00
Great Falls, Woman's Miss. Aux., toward support C. C. Fuller,	5 00—10 00

ARIZONA

—, Friend,	200 00
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OKLAHOMA

Kingfisher, Union Cong. ch.	6 00
Vittum, Cong. ch.	3 00—9 00

CANADA

Montreal, Am. Presb. ch., toward support C. C. Fuller,	600 00
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FOREIGN LANDS AND MISSIONARY STATIONS

Austria, Prague, Bystrey ch., 4.19; Weinberge ch., 37.80; Smichov ch., 10.30; Pilsen ch., 12.36; through <i>Betanie</i> , 7.34, all for work in China, 71 99	
Micronesia, Ruk, native chs.	104.53—176 52

RUTH TRACY STRONG FUND

(For work at Beira, East Africa)

VERMONT.—Rutland, Rev. Geo. W. Phillips,	50 00
NEW YORK.—Brooklyn, Central Cong. ch., Rev. C. C. Creegan,	5 00
ILLINOIS.—Chicago, Miss Mary H. Porter, 10; Winnetka, Cong. ch., 25,	35 00
MICHIGAN.—Watervliet, Geo. Parsons,	25 00
IOWA.—Eldora, Mrs. C. C. Warner, 5; Green Mountain, Mrs. K. W. Croker, 5,	10 00
MINNESOTA.—Plainview, Rev. and Mrs. A. D. Adams,	5 00
	130 00

ST. PAUL'S INSTITUTE

Income and contributions received,	727 07
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MISSION WORK FOR WOMEN

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For sundry missions in part,	12,949 67
For medical expenses, Miss I. F. Dodd,	104 50
For furniture, Miss A. M. Lord,	130 00
For housekeeping outfit, Miss Olive S. Hoyt,	75 00—13,259 17

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MISSION SCHOOL ENTERPRISE

MAINE.—Milltown, Cong. Sab. sch., for Boys' School, Turkey, 58.47; York Village, 1st Cong. Sab. sch., 2.29,	60 76
NEW HAMPSHIRE.—Bennington, Y. P. S. C. E., 5; Candia, Cong. Sab. sch., 5.20; Concord, South Cong. Sab. sch., 21.36; Pembroke, Cong. Sab. sch., 8; Plymouth, do., 1.98; Rye, do., 15; Stratham, do., 12.51,	69 05
VERMONT.—Bellows Falls, 1st Cong. Sab. sch., for Japan, 6.52; Chester, Cong. Sab. sch., of which 7.71 for Japan, 32.11; Dorset, do., 15; E. Hardwick, do., 18.94,	72 57
MASSACHUSETTS.—Amherst, North Cong. Sab. sch., 2.60; Baldwinville, Memorial Y. P. S. C. E., 3.95; Boston, Sab. sch. of Central ch., Jamaica Plain, 60; do., Jun. Y. P. S. C. E., 2d ch., Dorchester, for children's work in West Central Africa, 5; Braintree, 1st Cong. Sab. sch., 15; Brookline, Harvard Cong. Sab. sch., 25; Cambridge, Donald Grover, 2; Dennis, Y. P. S. C. E. of Union Cong. ch., 10; Lancaster, Evan, Cong. Sab. sch., 5; Lawrence, Trinity Cong. Sab. sch., 10; Lynn, Y. P. S. C. E. of North Cong. ch., 12.50; Norwood, 1st Cong. Sab. sch., 10; Quincy, Bethany Cong. Sab. sch., 38.77; Saugus, Cong. Sab. sch., for Japan, 12.19; Shrewsbury, do., 11.28; So. Medford, Union Cong. Sab. sch., 4.50,	217 79
CONNECTICUT.—Bloomfield, Cong. Sab. sch., 4; Cornwall, Sab. sch. of 1st ch. of Christ, 26.59; Coventry, 2d Cong. Sab. sch., 12.78; Dayville, Y. P. S. C. E., 5; Falls Village, Cong. Sab. sch., 1; Greenwich, 2d Cong. Sab. sch., 46.12; New London, Sab. sch. of 1st ch. of Christ, for school in India, 18.90; Rockville, Union Cong. Sab. sch., for Japan, 29.05,	143 44
NEW YORK.—Berkshire, 1st Cong. Sab. sch., for pupil, Marsovan, 30; Jamesport, Y. P. S. C. E., 5; Phenix, Cong. Sab. sch., 4.25; Riverhead, Sound-av. Cong. Sab. sch., 20; Syracuse, Good Will Cong. Sab. sch., 5.40; Walton, Y. P. S. C. E., 10.30; Warsaw, Cong. Sab. sch., 30,	104 95
NEW JERSEY.—Jersey City, 1st Cong. Sab. sch.,	25 00
PENNSYLVANIA.—Leraysville, Cong. Sab. sch., 3.58; Mahanoy City, do., 4.33; Milroy, White Memorial Cong. Sab. sch., 10; Taylor, Feltville Cong. Sab. sch., 5,	22 91
MARYLAND.—Baltimore, Y. P. S. C. E. of Canton Cong. ch.,	3 10
NORTH CAROLINA.—Fayetteville, Cong. Sab. sch.,	1 50
LOUISIANA.—Abbeville, Cong. Sab. sch.,	4 00
INDIANA.—Kokomo, 1st Y. P. S. C. E.,	10 50
MISSOURI.—Kidder, Y. P. S. C. E.,	2 00
OHIO.—Columbus, Plymouth Cong. Sab. sch., 5; Huntsburg, Cong. Sab. sch., 7; Troy, Y. P. S. C. E., for work in India, 1,	13 00
ILLINOIS.—Chillicothe, Plymouth Cong. Sab. sch., 2.39; Dundee, Y. P. S. C. E., 50; Grayslake, 1st Y. P. S. C. E., 14; Rockford, 2d Cong. Sab. sch., 6.43; Stark, Cong. Sab. sch., for China, 2; Yorkville, do., 5.83,	80 65
MICHIGAN.—Benzonia, Y. P. S. C. E., for work in China, 5.25; Detroit, Cong. Sab. sch., 40; Saginaw, Genesee-av. Y. P. S. C. E., 2.25,	47 50
WISCONSIN.—Delavan, Cong. Sab. sch.,	7 00
IOWA.—Council Bluffs, 1st Cong. Sab. sch., 1.27; Gilbert Station, Cong. Sab. sch., Prim. Dept., for Japan, 1.51; Grinnell, Cong. Sab. sch., 23.91; Rock Rapids, Jun. Y. P. S. C. E., 5,	31 69
MINNESOTA.—Hawley, Union Cong. Sab. sch., 5.50; Minneapolis, Pilgrim Cong. Sab. sch., 9.58,	15 08
KANSAS.—Topeka, North Cong. Sab. sch., 2.85; do., Pauline, Cong. Sab. sch., 1,	3 85
NEBRASKA.—Aurora, Cong. Sab. sch., 6.77; Crescent, do., 2.68; Genoa, do., for Japan, 4.38; Sutton, Y. P. S. C. E., 7.50,	21 33

CALIFORNIA.—Ontario, Bethel Y. P. S. C. E., 26.69; Santa Ana, 1st Cong. Sab. sch., 3.45,	30 14
WASHINGTON.—Everett, 1st Y. P. S. C. E.,	7 40
WYOMING.—Cheyenne, Cong. Sab. sch.,	12 20
	1,007 41

FOR SUPPORT OF YOUNG MISSIONARIES

INDIANA.—East Chicago, Y. P. S. C. E., for Lee Fund,	7 25
MISSOURI.—Kidder, Y. P. S. C. E., for DeForest Fund,	2 00
ILLINOIS.—Bowen, Y. P. S. C. E., 10; Byron, do., 6.60; Caledonia, do., 5; Odell, do., 13; Port Byron, do., 5; Sandwich, do., 6.38; Shabbona, do., 25; Springfield, 1st Y. P. S. C. E., 12; Yorkville, Y. P. S. C. E., 10, all for MacLachlan Fund,	91 98
MICHIGAN.—Jackson, Plymouth Y. P. S. C. E., for Lee Fund,	5 00
WISCONSIN.—Milwaukee, Pilgrim Y. P. S. C. E., for Olds Fund,	10 00
IOWA.—Alden, Y. P. S. C. E., 12.35; Central City, do., 7; Clinton, do., 5; Grinnell, do., 8; Independence, do., 1; Minden, do., 5; Washta, do., 5, all for White Fund,	43 35
MINNESOTA.—Dodge Center, Y. P. S. C. E., 17; Mankato, 1st Y. P. S. C. E., 5, both for Haskell Fund,	22 00
NEBRASKA.—Ainsworth, Y. P. S. C. E., 5; Arborville, do., 10; Aurora, do., 3; Columbus, do., 10; Harvard, do., 25; Lincoln, Vine-st. Y. P. S. C. E., 10, all for Bates Fund,	63 00
NORTH DAKOTA.—Carrington, 1st Y. P. S. C. E., for Haskell Fund,	37 00
	281 58

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS

MAINE.—Alfred, Prim. Sab. sch., for Okayama Orphanage, 2; Scarboro, Cong. ch., for school, care Miss A. M. Lord, 25; So. Paris, Y. P. S. C. E., for student, care Rev. A. Fuller, 20,	47 00
NEW HAMPSHIRE.—Bristol, Cong. Sab. sch., for hospital, care Dr. K. C. Woodhull, 24; Canterbury, Cong. Sab. sch., Bessie W. Emery's class, for work, Marathi, 5; Exeter, ISABEL C. WINGATE, for Talas Boys' Sch. Bldg. Fund, and with previous donations to const. herself H. M., 40; Lisbon, Cong. Sab. sch., for work, care Rev. E. F. Bell, 5.82,	74 82
VERMONT.—Barton Landing, Joseph B. Lyman, for work, care Rev. F. E. Jeffery, 5; Burlington, Friends, for organ for Girls' Boarding School, care Miss E. M. Garretson, 76.95; Salisbury, Y. P. S. C. E., for catechist, Madura, 15; Springfield, Mrs. James Hartness, for native helper, Foochow, 100; West Brattleboro, Cong. Sab. sch., for medical work, care Dr. Chas. E. Clark, 10; Woodstock, Y. P. S. C. E., for child widows, India, 5,	211 95
MASSACHUSETTS.—Amherst, A. B. Culver, for Ponasang Hospital, 5; Andover, Rev. W. L. Ropes, for Tarsus Institute, 5; Boston, Mrs. R. M. Wood, for Ponasang Hospital, 100; do., Mt. Vernon ch., S. E. T., for use of Dr. C. R. Hager, 40; do., Miss Emily W. Brown, for Bible-woman, care Dr. C. R. Hager, 30; Dedham, Miss M. C. Burgess, for pupil, care Miss Mary P. Wright, 25; Deerfield, Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 15; Longmeadow, Sab. sch. of 1st ch. of Christ, for work, care Dr. G. C. Reynolds, 93.96; Lowell, Union Service, for work, care Rev. R. A. Hume, 36.10; Melrose, Y. P. S. C. E., for do., 15; Newburyport, Belleville, Y. P. S. C. E., for pupil, care Rev. J. H. Roberts, 10; Newton Center, 1st Cong. Sab. sch., Prim. Dept., 5, and Mrs. D. A. Heald's class, 5, both for Okayama Orphanage; Spring-	

- field, South Cong. ch., for native teacher, care Rev. T. S. Lee, 25; Southbridge, Hope Y. P. S. C. E., for native preacher, China, 37; Taunton, Y. P. S. C. E. of Union ch., for pupil, care Rev. J. S. Chandler, 15; Westfield, 1st Y. P. S. C. E., for work, care Miss Esther B. Fowler, 10; Wilbraham, Rev. M. S. Howard, for window in school, care Rev. J. F. Clarke, 3,
- RHODE ISLAND.**—Providence, Central Cong. ch., for church building, Bombay, 754.15; do., Union ch., of which 15 from Rev. and Mrs. Wallace Nutting and 15 from Mary E. Salisbury, also 15 from Jun. Y. P. S. C. E., all for pupils, Marathi, 45,
- CONNECTICUT.**—Ansonia, Mrs. John Stettbacher, 5, and Mrs. Louise Graf, 4, all for use of Miss J. L. Graf; Bridgeport, 2d Cong. Sab. sch., for pupil, Ahmednagar, 40; Danielson, Westfield Cong. ch., for native helper, care Rev. John Howland, 10.86; do., Emily Danielson, for pupil, Marathi, 15; Enfield, 1st Y. P. S. C. E., for work, care Rev. E. H. Smith, 15; Greenwich, James P. Kelley, for Ponasang Hospital, 10; New Britain, Friends, for hospital, care Miss C. E. Bush, 17.13; New London, 1st ch. of Christ, Mission Study Class, for Okayama Orphanage, 6.50; do., do., Cong. Sab. sch., Chinese members, for use of Rev. C. A. Nelson, 6; do., Mrs. J. N. Harris, for college in Guadalajara, 2,000; Norwich, 2d Cong. Sab. sch., for use of Rev. E. H. Smith, 3.42, and for use of Rev. and Mrs. C. K. Tracy, 1.50, and for use of Mrs. E. G. Tewksbury, .62; West Haven, Y. P. S. C. E., for native worker, Fochow, 24; Windham, Cong. Sab. sch., for pupil, care Miss Bessie Noyes, 20,
- NEW YORK.**—Auburn, Herbert F. Burrage, for kindergarten work, care Miss F. E. Burrage, 5; Brooklyn, Cong. Sab. sch., T. S. Parker's class, for pupil, Madura, 3; E. Bloomfield, Cong. Sab. sch., for use Rev. M. L. Stimson, 30; Fairport, Ladies' Aux., for work, care Rev. Robert Chambers, 5; New York, Armenian Evan. Cong. ch., for work, care Dr. H. N. Barnum, 12.43; do., Broadway Tab., Chinese Sab. sch., for native helper, care Dr. C. R. Hager, 50; do., Mrs. E. J. Brown, of which 60 for Bible-woman, Ceylon, and 50 for free beds, McLeod Hospital, Ceylon, 110; do., Mrs. Byron W. Clarke, for work in Japan, 100; do., Miss F. E. Harpham, for students, Anatolia College, 20; do., Sarah X. Allen, per the Misses Leitch, for Bible-woman, Ceylon, 10; do., Mardiros Medzagain, for work, care Rev. H. N. Barnum, 3; Orient, Cong. Sab. sch., for work, care Rev. J. H. House, 20; Poughkeepsie, 1st Pres. Sab. sch., for use of Rev. A. N. Andrus, 100; Smyrna, Y. P. S. C. E., for hospital, care Dr. J. B. McCord, 10; Syracuse, Good Will Cong. ch., Mrs. Hanchett, for pupil, Fochow, 20,
- NEW JERSEY.**—Upper Montclair, Cong. ch., Mrs. Ezra DeForest, for work, care Miss Corinna Shattuck,
- PENNSYLVANIA.**—Montrose, Mrs. Edwin Lathrop, for Ponasang Hospital, 1; Philadelphia, John H. Converse, for evangelistic work, Bombay, 100; do., S. D. Jordan, for Lend-a-hand Fund, Ceylon, 5; Scranton, 1st Welsh Y. P. S. C. E., for Tarsus Ch. Bldg. Fund, 10,
- DISTRICT OF COLUMBIA.**—Washington, through Miss Fanny Stocking, for pupil, care Mrs. J. E. Abbott, 30; do., Mrs. I. G. Bliss, for school, care Miss Laura Farnham, 2.50,
- FLORIDA.**—Eustis, C. H. Newell, for work, care Rev. E. H. Smith,
- TEXAS.**—Dallas, Central Cong. Sab. sch., Miss Ransom's and Miss Walford's classes, for pupil, care Rev. B. K. Hunsberger,
- OHIO.**—Bellevue, 1st Y. P. S. C. E., for work, care Rev. H. C. Hazen, 14; do., Jun. Y. P. S. C. E., for do., 5; do., Dr. and Mrs. H. M. Hoyt, 15; Celestia E. Boisse, 10, all for pupil, care Mrs. D. M. B. Thom; Cincinnati, Rev. and Mrs. L. W. Mahn, for native worker, care Rev. G. H. Hubbard, 3; Cleveland, Sab. sch. of Pilgrim ch., for work, care Rev. G. D. Wilder, 25; Kingsville, Mrs. Sarah C. Kellogg, for work in Hadjin, 24; Monroeville, Mrs. E. Prentiss, for Ponasang Hospital, 1; Vaughnsville, Cong. ch. Ladies' Aid Soc., for work, care Miss Anna B. Jones, 11.50,
- ILLINOIS.**—Chicago, Summerdale Y. P. S. C. E., for Edgar B. Wyllie School, 10; do., Dr. E. S. Georges, for use of Rev. A. N. Andrus, 44; do., Rev. G. S. F. Savage, for student, St. Paul's Institute, 25; Dundee, Y. P. S. C. E., for pupil, care Rev. R. Winsor, 50; Geneseo, 1st Cong. ch., for work, care Miss Anna Millard, 10; Rockford, Jun. Y. P. S. C. E. of 1st Cong. ch., for work, care Mr. C. C. Fuller, 1; Thawville, J. C. Anderson, for pupil, care Rev. R. Winsor, 10,
- MICHIGAN.**—Alpena, Cong. ch. Woman's Miss. Soc., for Bible-woman and orphan, care Rev. H. G. Bissell, 40; Bridgman, Y. P. S. C. E., for orphan, care Rev. L. O. Lee, 6.25; Monroe, Anna M. Ferris, for use of Mrs. M. E. Bissell, 10; Stanton, Y. P. S. C. E., for use of Dr. and Mrs. H. H. Atkinson, 5; Upton Works, Jun. Y. P. S. C. E. of 24th-st. Cong. ch., 3.75, and Mrs. Geo. Hull, 3.75, all for orphan, care Miss E. B. Fowler,
- IOWA.**—Ames, by Dr. Jas. Bradley, for work, care Dr. C. R. Hager, 10; Decorah, 1st Cong. ch., for orphans, care Rev. J. H. Pettee, 18.36; Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 30; Waterloo, Cong. ch., for Tung-chou outstations, care Rev. H. S. Galt, 8.50,
- MINNESOTA.**—Ada, Cong. Sab. sch., for work, care Miss A. L. Millard, 8.23; Minneapolis, Plymouth Cong. Sab. sch., for work, care Miss Anstice Abbott, 59.75; do., do., Bethel Mission, for blind children, care Miss A. L. Millard, 20,
- CALIFORNIA.**—La Jolla, Union ch. and friends, for Okayama Orphanage, 16.70; Long Beach, F. C. Leamans, for pupil, care Rev. R. C. Hastings, 50; Los Angeles, Brooklyn Heights Cong. ch., 1 and friend, 2, all for work, care Rev. F. R. Bunker; San Francisco, Friends, for use of Mrs. D. W. Learned, 10, for use of Miss E. Talcott, 10, for use of Miss M. F. Denton, 10, and for use of Rev. J. H. Pettee, 5; San Rafael, Cong. Sab. sch., for work, care Mrs. Mary E. Bissell, 20,
- MONTANA.**—Bozeman, G. M. Fuller, for native helper, care C. C. Fuller,
- NEW MEXICO.**—Anado, Mabel A. Smith, for native helper, Mt. Silinda,
- CANADA.**—Montreal, Am. Presb. ch., toward sawmill equipment, care C. C. Fuller, 200; No. Lancaster, F. Cattanch, for use of Rev. J. C. Martin, 10; Toronto, Mrs. J. W. Gray and friend, for pupil, care Miss L. Miner, 15,
- TURKEY.**—Trebizon, Protestant ch., for hospital work, care Rev. J. H. Pettee,
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Rev. Wm. T. Gunn, Embro, Ontario, Canada
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For support of boys, Chisamba, 62 73
For hospital buildings, 100 00—162 73
- FOR PUBLICATION WORK,
CONSTANTINOPLE
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MASSACHUSETTS.—Whitinsville, Est. Wm. H. Whitin, 150; Edward Whitin, 150,

CONNECTICUT.—Glastonbury, J. B. Williams,	25 00
NEW YORK.—New York, John Crosby Brown, 100; do., the <i>Christian Herald</i> , 2,	102 00
MINNESOTA.—Minneapolis, Plymouth Cong. ch., Friends,	5 00
	432 00

MISSION WORK FOR WOMEN

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Donations received in January,	69,370 25
Legacies received in January,	4,422 27
	73,792 52

Total from September 1, 1904, to February 1, 1905, Donations, \$208,283.78;
Legacies, \$27,585.65 = \$235,869.43.

ABBOTT FUND

MASSACHUSETTS.—Petersham, Y. P. S. C. E., 20; do., Miss Elizabeth B. Dawes, 210,	230 00
OHIO.—Cleveland, East Madison-av. Prim. Sab. sch.	15 00
NEBRASKA.—Santee, Pilgrim ch. Girls' Miss. Soc.	8 00
HAWAII.—Honolulu, Rev. and Mrs. Doremus Scudder,	30 00
	283 00

ADVANCE WORK, MICRONESIA

MASSACHUSETTS.—Lee, Cong. Sab. sch., 20; Turners Falls, Cong. ch., 25,	45 00
RHODE ISLAND.—Newport, United Cong. ch.	52 00
CONNECTICUT.—Naugatuck, Mrs. F. A. Smith,	10 00
NEW YORK.—Walton, Mrs. W. B. Haulenbeck,	320 00
NORTH DAKOTA.—Fargo, Rev. C. H. Dickinson,	10 00
	437 00

THE NEW MISSIONARY VESSEL

MAINE.—Woodfords, Cong. Sab. sch., Kindergarten Dept.	1 50
NEW HAMPSHIRE.—Dover, 1st Cong. Sab. sch., 25; Hinsdale, Cong. Sab. sch., 210; Littleton, Arthur B. Knight, 40; Newington, Cong. Sab. sch., 1; Tamworth, Cong. Sab. sch., 2.50, and friends, .50; Wilmot, Cong. Sab. sch., 7; Wilton, do., 6.10,	44 60
VERMONT.—Benson, Jun. Y. P. S. C. E., 1.50; Cambridgeport, Cong. Sab. sch., .50; Essex Junction, C. D. Howe's Sab. sch. class, .50; Fair Haven, Welsh Cong. ch., 2.14; No. Bennington, Cong. Sab. sch., .525; West Brattleboro, do., .5,	14 89
MASSACHUSETTS.—Boston, Cornerers, through Mr. Martin, .50; Brockton, Waldo Cong. Sab. sch., 1.50; Brookline, Leyden Sab. sch., 2.40; Cambridge, Prospect-st.	

Sab. sch., add'l, 1; Chicopee, 1st Cong. Sab. sch., 2.30; Conway, Jun. Y. P. S. C. E., 2.50; Dudley, 1st Cong. Sab. sch., 10; Fitchburg, Cong. Sab. sch., 1; Lawrence, Trinity Cong. Sab. sch., 18.40; Millbury, Cong. Sab. sch., .30; Milton, Rev. H. S. Huntington, .20, and Miss Frances E. Young, .10; Somerville, Broadway Cong. Sab. sch., 27.24; Walpole, 2d Cong. Sab. sch., 1; Wareham, 1st Cong. Sab. sch., 3.10; Webster, Cong. Sab. sch., 5.75; West Granville, do., 1; Worcester, People's Cong. Sab. sch., 10; do., Union Cong. Sab. sch., 8.90,	97 19
CONNECTICUT.—Greenwich, 2d Cong. Sab. sch., .20; Ivoryton, Cong. Sab. sch., 2; New Haven, Asher Sheldon, .25; New London, 2d Cong. Sab. sch., 20; do., 1st ch. of Christ, Prim. Dept., 2.14; Putnam, 2d Cong. Sab. sch., .5; Warren, Cong. Sab. sch., 7.60; Wilton, do., 1,	38 19
NEW YORK.—Bay Shore, Y. P. S. C. E., 5; Buffalo, 1st Cong. ch., 6; Lisle, Cong. Sab. sch., 1.50; New York, Broadway Tabernacle Cong. Sab. sch., Prim. class, 11; Olean, Cong. Sab. sch., 1; Oswego Falls, Sen. and Jun. Y. P. S. C. E., 6; Owego, Cong. Sab. sch., 3.10; Paris, do., 3; Patchogue, 1st Cong. Sab. sch., 1; Syracuse, Geddes Cong. Sab. sch., 2.80; Wellesville, Cong. Sab. sch., 11.58,	50 98
NEW JERSEY.—Orange, Orange Valley Cong. Sab. sch.	4 20
PENNSYLVANIA.—Braddock, Slavonic Cong. Sab. sch.	6 00
DISTRICT OF COLUMBIA.—Washington, Mrs. D. F. Beals' Sab. sch. class,	2 00
FLORIDA.—Interlachen, Cong. Sab. sch.	3 70
MISSISSIPPI.—Tougaloo, Tougaloo University Cong. Sab. sch.	10 00
KENTUCKY.—Berea, Union Sab. sch.	15 00
ARKANSAS.—Rogers, 1st Cong. Sab. sch.	3 10
MISSOURI.—Springfield, Cong. Sab. sch.	1 90
OHIO.—Cleveland, Pilgrim Cong. Sab. sch., 25; do., Euclid-av. Cong. Sab. sch. Prim. Dept., 10.70; do., Denison-av. Cong. Sab. sch., 5.10,	40 80
ILLINOIS.—Lombard, Cong. Sab. sch., 1.90; Paxton, 1st Cong. Sab. sch., 4.60; Waukegan, Jun. Y. P. S. C. E., 20; Wheaton, H. L. Kellogg, 5; Woodstock, 1st Cong. Sab. sch., 4.60,	36 00
MICHIGAN.—Benton Harbor, 1st Cong. Sab. sch., .10; Lansing, Harriet Page Lane, 20; Three Oaks, Cong. Sab. sch., 6.70,	26 80
WISCONSIN.—Amery, Cong. Sab. sch., 5; Hayward, do., 1.30; Pulifer, Mrs. Nettie Berglund, 1; Stoughton, through Miss Anne B. Sewell, .50; Sturgeon Bay, Cong. Sab. sch., 9,	16 80
IOWA.—Cedar Rapids, 1st Cong. Sab. sch., 13.30; Genoa Bluff, Cong. Sab. sch., 2.10; Traer, Cong. Sab. sch., 10.36, and Prim. Dept., 2,	27 76
MINNESOTA.—Alexandria, Woman's Miss. Soc., 1, and 1st Cong. Sab. sch., Prim. Dept., .70; Minneapolis, Plymouth ch., .5; Plainview, Cong. Sab. sch., 2; Turtle River, do., 2.30,	11 00
KANSAS.—Council Grove, Cong. Sab. sch., .50; Muscotah, do., 1.35; Salina, Cong. United Brethren Sab. sch., 2,	3 85
NEBRASKA.—Franklin, Cong. Sab. sch., 4.93; Omaha, 1st Cong. Sab. sch., 3.25,	8 18
OREGON.—Eugene, Cong. Sab. sch., 2.50; Hillsboro, 1st Cong. Sab. sch., 1.10; Tualitin, do., 5.20,	8 80
WASHINGTON.—Lakeview, Cong. Sab. sch., .30; Seattle, Beacon Hill Cong. Sab. sch., 1.50; Winslow, Cong. Sab. sch., 1.50,	3 30
NORTH DAKOTA.—New Home, Cong. Sab. sch.	1 30
HAWAII.—Kohala, N., <i>English</i> Cong. Sab. sch., 10; do., N. Hawaiian Cong. Sab. sch., 4,	14 00
TURKEY.—Adabazar, Miss Laura Farnham, 5.50; Constantinople, Gedek Pasha Sab. sch., 6.60,	12 10

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